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INFANTS

MISCELLANY:

OR

EASY LESSONS,

EXTRACTED

FROM DIFFERENT AUTHORS.

ON A NEW PLAN.

Intended to facilitate the Attainment of the ENGLISH LANGUAGE to the youngest Readers, by teaching them not only to read, but likewise to understand clearly what they read.

L O N D O N :

Printed for the AUTHOR;

and sold by T. BEECROFT, in Pater-noster-Row.

M.DCC.LXXVIII.

[ Price Two Shillings. ]

# ADVERTISEMENT.

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ment of the understanding. The Index is intended for this purpose; in which, sometimes the synonymous word alone is inserted—sometimes the whole sentence is changed, in order to familiarize the meaning; still adhering strictly to the sense of the original—on some occasions, more than one word or phrase is given, for to exercise the learner in the choice of synonyms.

At the end of the Index, the substance of the notes is divided into short questions, which may occasionally be used by way of exercising the memory.

The plan of this little work is very simple. Utility alone was the end designed. Should it be useful in any degree to those for whose improvement it was intended, it is hoped that the author will be pardoned for presuming to add one more to the very great number of books already published for the use of children.

THE  
INFANT'S  
MISCELLANY.

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I.

Those who wish to be good and happy,  
must not suppose that they are too  
wise to be taught.

FABLE of the MAGPIE and other Birds.

THE Mag-pye alone, of all the birds,  
had the art of building a nest, the  
form of which was with a covering over  
head, and only a small hole to creep  
out at.—The rest of the birds being  
without houses, desired the Pye to teach  
B them

then know to build one. — A day is ap-  
 pointed, and they all meet. — The Pye  
 then says, blis "You must lay two sticks  
 " across, thus." — "Aye, says the Crow,  
 " I thought that was the way to begin."  
 Then the day a feather or a bit of moss.  
 Then — Certainly, says the Jack Daw, I  
 know that must follow. — Then I place  
 on more sticks, straws, feathers and moss,  
 in such a manner as this. — Aye, with-  
 out doubt, cries the Sterling, that must  
 necessarily follow; any one could tell  
 how to do that." — When the Pye had  
 gone on teaching them till the nest was  
 built half way, and every bird in his  
 turn had known either one thing or an-  
 other, he left off, and said, — "Gentle-  
 men, I find you all understand build-  
 ing nests as well, if not better, than  
 I do; therefore you cannot want any  
 more of my instructions." — So saying  
 he flew away, and left them to upbraid  
 each



each other with their folly; which is  
visible to this day, as no bird, but the  
Magpie, knows how to build more than  
half a nest.

The reason these foolish birds never  
knew how to build more than half a nest,  
was, that instead of trying to learn what  
the Pye told them, they would boast of  
knowing more already than he could  
teach them. And this same fate will cer-  
tainly attend all those who had rather  
please themselves with the vanity of  
fancying they are already wise, than take  
pains to become so.

II.

**The SHEPHERD'S BOY.**

A BOY, who looked after a parcel of  
sheep upon a common, used often,  
in sport, to cry out, A Wolf! A Wolf!  
whereupon the whole neighbourhood

used to be greatly alarmed, and run to drive away the wolf. But finding it nothing but the Boy's roguery, they, at last, took no notice of his cries : so that when the wolf really did come, the poor sheep became his prey, because nobody believed the Boy.

One bad consequence of telling lies is, that nobody will believe us when we really speak the truth.

### III.

Compassion, even to beasts, seldom goes unrewarded.

**T**HERE was a lady who had a daughter, whose name was Judy. Miss Judy was the best tempered little girl in the world—she never hurt any body, not even beasts : and she was uneasy when she saw a fly killed.

One day, as Miss Judy was taking the air, she saw a poor dog that some little boys were dragging along with a string in order to throw him into the river; the poor dog was very ugly and all over dirt: Judy pitied it, and said to the little boys, I will give you a shilling, if you will let me have the little dog. Her maid said to her, Pray Miss what will you do with this dog? it is an ugly creature. That is true, said Judy, but it is unfortunate; and if I do not take it now, perhaps it will be worried to death. She took the little dog, had it washed, and put into the coach. When she returned home, all the family laughed at her; but that did not prevent her from taking care of the poor little animal. About three years after, when she was in bed and just going to sleep, her dog jumped upon her bed, and began to pull her by the sleeve; it barked so loud, that

she awaked, and having a lamp in her chamber, she observed that her dog, whilst he was barking, looked under the bed. Judy being frightened, ran and opened the door, and called the servants, who very fortunately were not gone to rest. They came into her chamber, and found a thief under the bed, who had concealed himself there; and the thief said, that he intended to have killed the young lady in the night, and to have taken away all her diamonds: so the little dog saved her life.

## IV.

*The folly of crying upon trifling occasions.*

**A** Little girl, who used to weep bitterly for the most trifling hurt, was one day attacked by a furious dog. Her cries reached the servants of the family; but they paid little attention to what they



were so much accustomed to hear. It happened, however very fortunately that a countryman passed by, who, with great humanity, rescued the child from the devouring teeth of the dog.

V.

**The DEATH of ABEL.**

**A**DAM and Eve had two sons, Cain and Abel. Cain was a shepherd, and Abel was a gardener. Cain was ill-natured and obstinate, but Abel was very mild, and obedient to God, and to his parents. God therefore loved him better than Cain, and this made him hate that good young man. He had much better have endeavoured to be like him, and then God would have loved him as well as he did his brother. One day when the two brothers were abroad together

in a field, Cain knocked down poor Abel, and killed him. He thought that they were alone, and that nobody would ever know it; but God is always present with us. He has not flesh or bones as we have, but he is a spirit, and he also is in all places at once. He therefore was with Abel when he was so cruelly murdered, and called out to Cain, and told him that he knew it. Cain was then ready to sink into the earth with fear, as he well might after such an action. God drove him away that moment into the land of Nod, and put a frightful mark upon him, so that every body who saw him ran away. He was very unhappy all the rest of his life, and at last he died.

**The STORY of JOSEPH.**

**J**OSEPH was the Son of Jacob and  
and Rachel; he was their eldest son,  
and born before they left their father La-  
ban's service.—Jacob was exceedingly  
fond of Joseph, because he was a very  
good boy; but his brothers hated him,  
and were very jealous of him, because  
their father loved him so much; for bad  
people often hate those who are good,  
out of jealousy; and are spiteful to them,  
and try to hurt them; but God is their  
friend, he defends them from all mis-  
chief, and never forsakes them; as you  
will see by the story of Joseph.

The young man dreamed one night  
that he was in the fields with his bro-  
thers binding sheaves of corn, and that  
his sheaf stood upright, and their sheaves  
bowed.

bowed down to it. Joseph very innocently told his brothers this dream, and another dream that was like it; but they were quite angry when they heard them, and resolved to get rid of him at any rate.

One day, his brothers being out in the fields, a great way from home, taking care of the flock, Jacob sent Joseph to them to bring him word how they did. When they saw him coming, they cried out, Here is the dreamer, let us kill him. But Reuben, the elder brother, said, No, we will not stain our hands with a brother's blood; but we will strip him, and throw him into a pit. After they had done it, some merchants who were going into Egypt, passed by, and the brothers dragged him out of the pit, and sold him to them. Then they killed a kid, and dipped Joseph's cloaths in the blood, and brought them to poor



old Jacob, and made him believe that a wild beast had devoured Joseph: Jacob was in the greatest grief that could be for the loss of so good a child, and his wicked sons were so hard-hearted as to see him suffer, and yet not make his mind easier, by telling him the truth. But God Almighty directs every thing for the best, and his Holy Spirit went with Joseph into the land of Egypt, so that though he was among strangers, he was not friendless. The merchants sold him to one Potiphar, and he served him some time, and behaved so well, that Potiphar had a great regard for him. But Potiphar's wife was a very bad woman, and wanted to persuade Joseph to be so too. However he was too wise and good to yield to temptation; so then out of spite and malice, she told a lye of him to her husband, and Potiphar believed all she said, and was so angry with

poor Joseph that he sent him to prison. Joseph was always mild, and patient, and civil, which made every body love him wherever he went; and the jailor grew so fond of him, that he did not put him in irons like the other prisoners, nor keep him in one room, but let him go about the house. There were in the same prison two other prisoners; the chief baker of king Pharaoh, and his chief butler, whom they called his cup-bearer. The chief baker dreamed that he had three baskets upon his head full of baked meats for the king's table, and that the birds of the air came and devoured them. As for the butler, he dreamt that he held three branches of a vine-tree in his hand, that they were full of grapes, and that he squeezed them into a cup, for wine to serve up at the king's table. They were both very uneasy to know what these dreams could

mean;

mean; and Joseph saw, by their countenances, that they were troubled. He asked them, what ailed them? and they told him what strange dreams they had dreamed, and that they wished to know the meaning of them.

Dreams very seldom have any meaning at all, and it is foolish to be concerned about them; for when people sleep badly, their heads are disturbed, and rambling thoughts pass through their minds. But as for those two dreams, God Almighty directed them on purpose, for wise reasons of his own, as we shall see by and by. God also directed Joseph to explain those dreams to them. So he told the baker that his dream signified, that in three days Pharaoh would order him to be hanged; but as to the cup-bearer, he told him, that he would, in three days, fill out wine to the king; and then he begged he would speak for him,

him, that he might be let out of prison. The cup-bearer promised him that he would certainly remember him, but when he was set at liberty on the third day, his joy made him so ungrateful that he forgot poor Joseph, who remained in prison two years longer.

At the end of that time God sent a strange dream to king Pharaoh, who wanted to have it interpreted, and none of the wise people of that country could understand it, because God had not revealed it to them; for we know nothing but what God permits us to understand.

So then the chief butler thought of Joseph, and told the king of him, and the king sent for him out of prison, and said to him, "I hear that God hath caught you to explain dreams: I have had a strange one that I wish to know the meaning of. I thought I saw seven fat oxen come out of a river, and seven lean



lean ones come after them, and eat  
up the fat ones." Then Joseph told  
him that the seven fat oxen were seven  
years of great plenty, and after them  
would come seven years of famine. Then  
Pharaoh said to him, What shall I do  
when the famine comes, to find bread  
for my people? Upon his saying this,  
Joseph advised him, when the seven  
years of great plenty came, to build  
granaries, and lay up a great deal of  
bush in them, so that in the time of  
famine, the king might sell the bush to  
the people for money, and they would  
have enough. When the king found  
that God had made Joseph so wise, he set  
him over every body, and commanded  
all the people to obey him. Joseph,  
who was then become a great man, took  
care in the seven years of plenty, to build  
granaries and provide corn sufficient to  
feed the people when the famine came;  
and

and the king had such dependance on him, that when any body came to him about any business, he sent them all to Joseph. The famine was all over Egypt, and in the land of Canaan, where old Jacob lived. He was told that there was bread in Egypt, but little did he think that it was his dear son Joseph who had the disposing of it. However, he sent all his other sons, except Benjamin, into Egypt, with money to buy corn for bread. When they were brought before Joseph, they did not know him, but he knew them, and he asked them, if their father was alive, and if they had any more brothers. They told him that they never had but two more; one called Joseph, who had been devoured by wild beasts, and the other called Benjamin, who was at home with their father. Then Joseph ordered their sacks to be filled with corn, and bid his servants put in the

the money likewise which they had brought to pay for it. When they were going away, he told them, that when they wanted more they must bring Benjamin with them, or they should not have any; and he kept Simeon, one of the brothers, to make sure of their return. They were all very much surprized and sadly frightened at this; and they were still more terrified when they got home, and found the money with the corn in their sacks. Jacob said, that that might be a mistake of the servants, but bid them remember to carry it back when they went again; for an honest man would not cheat another, though he were sure of being never found out, because God sees all that we do, and never fails to punish us one time or other. At last, when the corn was all eaten up, Jacob desired his sons to go and buy more. This made them very uneasy,  
for

for they durst not go without Benjamin, and they knew that it would grieve Jacob to part with him. At last they ventured to put him in mind, that the great man who sold him the corn, said they should have no more unless Benjamin came with them. When poor Jacob heard this, he cried, and said, he was already deprived of two of his sons, Joseph and Simeon, and if he lost Benjamin also it would break his heart. Then Judah, the eldest son, begged he would not be uneasy, and promised to take all the care he could of the boy, and all the others said the same. So Jacob gave them money to buy more wheat, and did not forget to send back the other money that was the price of the corn they had bought before. He then suffered Benjamin to go with them, and prayed earnestly to God to bless them all.

When



When they came to Egypt, they were brought directly to Joseph. When he saw his brother Benjamin, his mother Rachel's child, he was so moved that he could not help crying with joy; and he turned away, that they should not see him. He then invited them to dinner, and put five times more meat upon Benjamin's plate than upon the others, which they all wondered at. When they took leave, he privately ordered his servants, after they had filled their sacks with corn, to put his gold cup into the mouth of Benjamin's sack. He also desired them to follow his brothers, and ask them, how they could be so ungrateful to their master, who had been so civil to them, and why they stole his gold cup, and were carrying it away. They all said, that indeed they had not stolen any thing; all their sacks might be opened, and if it was found among them, they were willing to

go to prison. So all the sacks were opened, and it was found in Benjamin's sack. Poor Benjamin, who knew nothing of the matter, was very much ashamed and grieved when he saw it, and the servants said, that he must go directly to prison. Then all his brothers went back with him, to intercede for him; for they were not wicked now, as they were when they sold Joseph, but were grown very good, and rather chose to go to prison themselves than to leave Benjamin behind; because it would grieve their father to lose him. So they went back lamenting, and when they came to Joseph, they kneeled down before him; and Judah begged he would put him in prison instead of Benjamin, and let the boy go back to his aged father: but Joseph pretended to be very angry, and said he would not let him go. This gave all the brothers the greatest concern that

could

could be, and they said to one another, God Almighty hath sent this affliction to punish us for having sold our brother Joseph. Then Joseph was so moved at finding they were penitent, that he could not refrain himself any longer, but threw his arms about their necks, and said, "I am your brother Joseph; God, who orders every thing for the best, sent me here before you, that you might have bread in the time of famine." They all wept for joy, and praised God. Then he desired them to go back to Canaan, and tell their Father that Joseph was alive, and in favour with God and men; and that he must come down to Egypt with his whole family, where they should all be taken care of.

When Jacob heard the joyful news, he made haste to go and see his son; and as soon as king Pharaoh heard that Joseph's father was come, he sent for him, and

and spoke very civilly to him, and gave him a place to live in, called the Land of Goshen.

ance, but by conning the good duties and improvements of the mind.

**Affectation will not only destroy beauty, but even change it into deformity.**

### The LEOPARD and the FOX.

**T**HE Leopard one day took it into his head to value himself upon the great variety and beauty of his spots and truly he saw no reason why even the Lion should take place of him, since he could not shew so beautiful a skin. As for the rest of the wild beasts of the forest, he treated them all, without distinction, in the most haughty disdainful manner. But the Fox, being among them, went up to him with a great deal



of spirit and resolution, and told him, That he was mistaken in the value he was pleased to set upon himself, since people of judgment did not form their opinion of merit from an outside appearance, but by considering the good qualities and improvements of the mind.

VIII.

The folly of being in a passion.

**T**WO gentlemen were riding together across a river, one of whom, who was very choleric, happened to be mounted on a high-mettled horse. The horse grew a little troublesome, at which the rider became very angry, and whipped and spurred him with great fury. The horse, almost as wrong-headed as his master, returned this treatment by kicking and plunging. The companion, concerned for the dan-

ger, and ashamed of the folly of his friend, said to him coolly, "Be quiet, quiet, and shew yourself the wiser of the two."

## IX.

**T**HOSE who read a number of books, only for the sake of saying that they have read them, without reflecting on what they have read, or making any advantage of the knowledge gained thereby, should remember, "That a head, like a house, when crammed too full, and no regular order observed in the placing what is there, is only littered, instead of being furnished."

Mr. Thomas Watkins had two daughters, Miss Hannah and Miss Fanny. Their father and mother assigned them a very pretty apartment for their own

use, allowed them all things in great plenty, and only desired them to keep their cloaths, linen, and all their things, in such a proper order that they might have the use of them. But these two foolish girls, fancying themselves wiser than their parents, disobeyed their commands, and threw all their things about in such irregular heaps, that whenever they were to be dressed, they found themselves more at a loss than any poor girl would have been, who had not half their plenty allowed her. Whenever their mama sent them word she would take them abroad, they were in the greatest confusion that can be imagined? ‘Oh! sister Hannah (cries Miss Fanny), can you tell where I put my cap?’ ‘No indeed (answers Miss Hannah), nor can I find my own, nor my gloves, nor my cloke. Well, what shall I do? my mama is in such a hurry, she will not  
C stay

' stay for us !'—Then would these two girls tumble all the things in their drawers ; but in that confusion could find nothing till their mama was driven from the door, leaving them at home as they deserved, whilst, looking ashamed at each other, they were laughed at by the rest of the family.

Thus will those foolish children be served, who heap into their heads a great deal, and yet never observe what they put there, either to mend their practice, or increase their knowledge. Their heads will be in as much confusion, as were Miss Watkins's chests of drawers. And when in company they endeavour to find out something to say to the purpose, they will be hunting in the midst of a heap of rubbish, whilst they expose themselves, and become a laughing stock to their companions.



girls tumble all the things in their draw-  
-stay for us!—Then would these two

FABLE of the CAT, the COCK, and the  
young MOUSE.

A Young Mouse, who had seen very  
little of the world, came running  
one day to his mother in great haste.—  
O mother, said he, I am frightened almost  
to death! I have seen the most extraor-  
-dinary creature that ever was. He has  
a fierce angry look, and struts about  
upon two legs. A strange piece of flesh  
grows on his head, and another under  
his throat, as red as blood. He flapped  
his arms against his sides, as if he in-  
tended to rise into the air, and stretch-  
ing out his head, he opened a sharp-  
pointed mouth so wide, that I thought  
he was preparing to swallow me up: then  
he roared at me so horribly, that I trem-  
bled every joint, and was glad to run  
home

home as fast as I could. If I had not been frightened away by this terrible monster, I was just going to commence an acquaintance with the prettiest creature you ever saw. She had a soft furr skin, thicker than ours, and all beautifully streaked with black and grey; with a modest look, and a demeanour so humble and courteous, that methought I could have fallen in love with her. Then she had a fine long tail, which she waved about so prettily, and looked so earnestly at me, that I do believe she was just going to speak to me, when the horrid monster frightened me away. Ah, my dear child, said the mother, you have escaped being devoured, but not by the monster you were so much afraid of; which in truth was only a bird, and would have done you no manner of harm: whereas the sweet creature, of whom you seem so fond, was no other than a

Cat;

home as fast as I could. If I had not been  
Cat; who, under that hypocritical coun-  
tenance, conceals the most inveterate  
hatred to all our race, and subsists en-  
tirely by devouring Mice! Learn from  
this incident, my dear, never whilst you  
live to rely on outward appearances.

**XI.**

The greater room there appears for re-  
sentment; the more careful we should  
be not to accuse an innocent person.

**FABLE of the FARMER and his DOG.**

**A** FARMER who had just stepped  
into the field to mend a gap in one  
of his fences, found at his return the  
cradle, where he had left his only child  
asleep, turned upside down, the clothes  
all torn and bloody, and his dog lying  
near it besmeared also with blood. Im-

mediately conceiving that the creature had destroyed his child, he instantly dashed out his brains with a hatchet which he had in his hand: when turning up the cradle, found his child unhurt, and an enormous serpent lying dead on the floor, killed by that faithful dog, whose courage and fidelity in preserving the life of his son deserved another kind of reward. These affecting circumstances afforded him a striking lesson, how dangerous it is too hastily to give way to the blind impulse of a sudden passion.

## XII.

We should always be ready to do good offices, even to the meanest of our fellow creatures; as there is no one to whose assistance we may not, upon some occasion or other, be greatly indebted.



FABLE of the DOVE and the ANT.

**A**DOVE was sipping from the banks of a rivulet, when an Ant, who was at the same time trailing a grain of corn along the edge of the brook, inadvertently fell in. The Dove, observing the helpless insect struggling in vain to reach the shore, was touched with compassion; and plucking a blade of grass, dropped it into the stream, by means of which the poor Ant, like a ship-wrecked sailor upon a plank, got safe to land. She had scarcely arrived there, when she perceived a fowler just going to discharge his piece at her deliverer: upon which she instantly crept up his foot and stung him on the ankle. The sportman starting, occasioned a rustling among the boughs, which alarmed the Dove, who immediately sprung up, and by that means escaped the danger with which she was threatened.

## XIII

## STORY OF A BROTHER AND SISTER.

**T**HERE was an old man, whose name was Sophronius, who had two children, a son and a daughter. The name of the son was Horatio, the daughter was called Eliza.

One day as this little boy and girl were playing together, they found a looking-glass which was in their mother's bed-chamber; and looking into it, they discovered that Horatio was extremely handsome, but Eliza was much deformed.

The boy was not a little proud of this: he immediately began to entertain a very high opinion of himself, and to despise his sister. He was always talking of his own beauty, and putting Eliza in mind of her deformities. He

ran

ran to the glass every minute, and called upon his sister to observe how differently they appeared in it: In short, he omitted nothing which might create a mortification to his sister, or improve the opinion which he thought every person entertained of the comeliness of his person.

Eliza, grieved to find herself the constant subject of her brother's mirth, at length complained to her father of his behaviour. The old man, who had a tender affection for them both, and was sorry to find there was any quarrel between his children, thought this was a proper occasion to bestow some good advice upon them. After having kissed them both, "He, said he, Horatio, you find by looking into the glass, that nature has bestowed an handsome face upon you, I would have you by all means endeavour to render your inward

accomplishments answerable to such an outside. Let your actions be handsome as well as your person. And you, said he, my dear Eliza, if you cannot recommend yourself by your beauty, you may by your behaviour: the world will pardon the defects of your person, if they find you are not wanting in the perfections of the mind."

Socrates advised young men to look at themselves in a glass, that, if they were fair and handsome, they might take care not to do any thing unworthy of their beauty; and if, on the contrary, they were ugly and deformed, that then they might endeavour to efface the defects of the body, by the virtue of the mind.



XIV.

**FABLE of the FOX and the RAVEN.**

**A** FOX observing a Raven perched on the branch of a tree, with a fine piece of cheese in her mouth, immediately began to consider how he might possess himself of so delicious a morsel. Dear madam, said he, I am extremely glad to have the pleasure of seeing you this morning: your beautiful shape, and shining feathers, are the delight of my eyes; and would you condescend to favour me with a song, I doubt not but your voice is equal to the rest of your accomplishments. Deluded with this flattering speech, the transported Raven opened her mouth, in order to give him a specimen of her pipe, when down dropt the cheese: which the Fox immediately

snatching up, bore it away in triumph,  
leaving the Raven to lament her crea-  
dulous vanity at her leisure.

So taking his lame companion on his  
back, they by way of their union

travell'd on with safety and pleasure.  
It is from our wants and infirmities that  
almost all the connections of society  
take their rise.

FABLE of the BLIND MAN and the

LAME one.

**A** BLIND man, being stopped in a  
bad piece of road, meets with a  
lame man, and intreats him to guide him  
through the difficulty he was got into.  
How can I do that, replied the lame man,  
since I am scarcely able to drag myself  
along! but as you appear to be very strong,  
if you will carry me, we will seek our for-  
tunes together. It will then be my in-  
terest to warn you of any thing that may  
obstruct your way: your feet shall be

my

my feet, and my eyes yours. With all my heart, returned the blind man, let us render each other our mutual services. So taking his lame companion on his back, they by means of their union travelled on with safety and pleasure.

## XVI.

## FABLE of the LION and the MOUSE.

A LION by accident laid his paw upon a poor innocent Mouse. The frightened little creature, imagining she was just going to be devoured, begged hard for her life, urged that clemency was the fairest attribute of power, and earnestly entreated his majesty not to stain his illustrious paws with the blood of so insignificant an animal; upon which the Lion very generously set her at liberty. It happened a few days afterwards, that the Lion, ranging for his prey, fell into

into the toils of the hunter. The Mouse heard his roarings, knew the voice of her benefactor, and immediately repairing to his assistance, gnawed in pieces the net, and by delivering her preserver, convinced him that there is no creature so much below another, but may have it in his power to return a good office.

## XVII.

**PERSONAL DEFORMITIES** are not  
**OBJECTS of RIDICULE.**

**T**HE Duchess of Burgundy, when she was very young, seeing an officer at supper who was extremely ugly, was very loud in her ridicule of his person. "Madam, said the king (Louis XIV. king of France) to her, I think him one of the handsomest men in my kingdom; for he is one of the bravest."

## XVIII. DRESS.



XVIII.

DRESS.

AS the face is the mirror of the soul,  
dress is the index of the mind.  
Superfluity denotes either the pride or  
or extravagance of the wearer; sloven-  
liness, an indolent negligence; and a  
whimsical habit, a capricious mind.

When Alphonfus, king of Spain, was  
told, that his cloaths were so plain that  
they did not distinguish him from his  
subjects; he replied, "I had rather be  
" distinguished from my subjects by my  
" honour and virtue, than by my crown  
" and purple."

XIX.

THE FOLLY AND ODISIOUSNESS OF  
AFFECTATION.

LUCY, Emilia, and Sophronia, seated  
on a bank of daisies, near a purling  
stream, were listening to the music of the  
groves.

groves. The sun gilded with his setting beams the western sky, gentle zephyrs breathed around, and the feathered songsters seemed to vie with each other in their evening notes of gratitude and praise. Delighted with the artless melody of the Linnet, the Goldfinch, the Wood-lark, and the Thrush, they were all ear, and observed not a Peacock, which had strayed from a distant farm, and was approaching them with a majestic pace, and expanded plumage. The harmony of the concert was soon interrupted by the loud and harsh cries of this stately bird; which, though chased away by Emilia, continued his vociferations with the confidence that conscious beauty too often inspires. Does this foolish bird, said Lucy, fancy that he is qualified to sing, because he is furnished with a spreading tail, ornamented with the richest colours? I know not, replied So-

phronia,

phronia, whether the Peacock be capable of such a reflection; but I hope that you and Emilia will always avoid the display of whatever is inconsistent with your sex, your station, or your character. Shun affectation in all its odious forms; assume no borrowed airs; and be content to please, to shine, or to be useful in the way which nature points out, and which reason approves.

XX.

Idleness and Irresolution.

**H**ORACE, a celebrated Roman poet, relates, that a countryman, who wanted to pass a river, stood loitering on the banks of it, in the foolish expectation that a current so rapid would soon discharge its waters. But the stream still flowed, increased perhaps by fresh torrents from the mountains; and it must for

for ever flow, because the sources from which it is derived are inexhaustible.

Thus the idle and irresolute youth trifles over his books, or wastes in play his precious moments; deferring the task of improvement, which at first is easy to accomplish, but which will become more and more difficult the longer it is neglected.

## XXI.

## LYING.

**NOTHING** is more criminal, mean, or ridiculous, than lying. It is the production either of malice, cowardice, or vanity; but it generally misses its aim in every one of these vices; for lies are always detected sooner or later. If we advance a malicious lye, in order to affect any man's fortune or character, we may, indeed, injure him for some time; but we shall certainly be the greatest sufferers in the end: for



as soon as we are detected, we are blasted for the infamous attempt; and whatever is said afterwards, to the disadvantage of that person, however true, passes for calumny. By lying, or equivocating (which is the same thing) to excuse ourselves for what we have said or done, and to avoid the shame that we apprehend from it, we discover our fear, as well as our falshood; and only increase, instead of avoiding, the danger and the shame; we shew ourselves to be the lowest and meanest of mankind, and are sure to be always treated as such. If we have the misfortune to be in the wrong, there is something noble in frankly owning it; it is the only way of atoning for it, and the only way to be forgiven. To remove a present danger, by equivocating, evading, or shuffling, is something so despicable, and betrays so much fear, that whoever practises it deserves to be chastised.

XXII. **STORY OF MENDACULUS.**

**M**ENDACULUS was a youth of good parts, and of amiable dispositions: but by keeping bad company he had contracted, in an extreme degree, the odious habit of lying. His word was scarcely ever believed by his friends; and he was often suspected of faults, because he denied the commission of them, and punished for offences, of which he was convicted only by his assertions of innocence. The experience of every day manifested the disadvantages which he suffered from the habitual violation of truth.

He had a garden stocked with the choicest flowers; and the cultivation of it was his favourite amusement. It happened that the cattle of the adjoining pasture

pasture had broken down the fence, and he found them trampling upon, and destroying a bed of fine auriculas. He could not drive these ravagers away, without endangering the still more valuable productions of the next parterre; and he hastened to request the assistance of the gardener. "You intend to make a fool of me," said the man, who refused to go, as he gave no credit to the relation of Mendaculus.

One frosty day his father had the misfortune to be thrown from his horse, and to fracture his thigh. Mendaculus was present, and was deeply affected by the accident, but had not strength to afford the necessary help. He was therefore obliged to leave him in this painful condition on the ground, which was at that time covered with snow; and, with all the expedition in his power, he rode to

Man-

Manchester, to solicit the aid of the first benevolent person he should meet with.

His character as a liar was generally known; few to whom he applied paid attention to his story, and no one believed it. After losing much time in fruitless entreaties, he returned with a sorrowful heart, and with his eyes bathed in tears, to the place where the accident happened. But his father was removed from thence: a coach fortunately passed that way: he was taken into it, and conveyed to his own house, whither Mendaculus soon followed him.

A lusty boy, of whom Mendaculus had told some falsehood, often way-laid him as he went to school, and beat him with great severity. Conscious of his ill desert, Mendaculus bore, for some time, in silence, this chastisement; but the frequent repetition of it at last overpowered his resolution, and he complained



plained to his father of the usage which he met with. His father, though dubious of the truth of this account, applied to the parents of the boy who abused him. But he could obtain no redress from them, and only received the following painful answer: "Your son is a notorious liar, and we pay no regard to his assertions." Mendaculus was therefore obliged to submit to the wonted correction, till full satisfaction had been taken by his antagonist for the injury which he had sustained.

Such were the evils in which this unfortunate youth almost daily involved himself by the habit of lying. He was sensible of his misconduct, and began to reflect upon it with seriousness and contrition. Resolutions of amendment succeeded to penitence; he set a guard upon his words; spoke little, and always with caution and reserve; and he

soon found, by sweet experience, that truth is more easy and natural than falsehood. By degrees the love of it became predominant in his mind; and so far as at length did he hold veracity to be, that he scrupled even the least jocular violation of it. This happy change restored him to the esteem of his friends; the confidence of the public; and the peace of his own conscience.

## XXIII.

## TRUTH.

**O**F all the qualities that adorn the human mind, truth is the most respectable. It is a rich, though a simple ornament; and he, who is not possessed of it, let his rank and qualities be what they may, will for ever be despicable in the sight of the good and wise.

It is reported of Cyrus, when young, that being asked, what was the first thing he learned? he answered, It was "TO TELL THE TRUTH."

When the wise men were commanded by the king, to declare what was the strongest power upon earth, such as exceeded even that of the monarch himself, they were all at a loss to answer: at length one said, Woman; one then declared for wine; but neither of these answers proved satisfactory: at length the prophet Daniel was consulted, who being endued with wisdom from on high, answered, that Truth was the strongest, and supported his assertion with such weighty arguments, as nobody could controvert. Thus his understanding was approved by the king, and all the sages were humbled in his presence.

There is nothing can render a man more respectable in this world, or more

D

+ accep-

acceptable to heaven, than a strict adherence to truth, and an unalienable regard for sincerity. We are naturally led to dislike those who are always intent upon deceiving us. Whereas, on the contrary, we make no scruple to confide in those who are sincere; because we know ourselves to be safe in their hands. They will be either constant friends, or open enemies; and even if, through human frailty, they are sometimes led into errors, yet their generous acknowledgement of them makes amends in a great degree, and is a good token of their avoiding them in future.

To conclude, Truth is one of the attributes of the Almighty, who will most certainly punish such as deviate from it, either in this world or in the next.



XXIV.

On the IMPROVEMENT of TIME.

**T**IME is the great destroyer of all things. There is nothing in this world, which must not sooner or later submit to his stroke; none so strong as to resist, so cunning as to evade his power.

Yet this great destroyer steals on us, as it were, unperceived: The days, the months, the years, roll on: We content ourselves with saying, "Time passes," without considering, that our time also passes with it, and that every moment brings us nearer to eternity.

A very covetous, sordid fellow, used to say, "Take care of the pence, for the pounds will take care of themselves." This was a just, and sensible reflection in a miser. May we take care of minutes; for hours will take care of themselves. No portion of time is too short to be employed; something or other may always be done in it.

Alfred the Great was one of the wisest monarchs that ever swayed the sceptre of this realm. Every hour of his life had its peculiar business assigned it. He divided the day and night into three parts, of eight hours each; and though much afflicted with a very troublesome and painful disorder, allotted only eight hours to sleep, meals and exercise; devoting the remaining sixteen, one half to reading, writing, and prayer, and the other to public business.

It is reported of Titus Vespasianus, Emperor of Rome, that he was a man of so good a disposition, that, recollecting one night as he sat at supper, that he had not done one good action that day, he cried out, "Friends, I have lost a day." This prince was surnamed by his people, The Delight of mankind.

Happy are they who know so well the value of time, and make so good an use of it.

XXV.

INDUSTRY.

**L**OVE labour: if you do not want it for food, you may for physic. He is idle who might be better employed. The idle person is more perplexed about what he shall do, than the industrious one is in doing what he ought. There are but few who know how to be idle and innocent. By doing nothing we learn to do ill.

Action keeps the soul in constant health; but idleness corrupts and rusts the mind; for a person of great abilities may, by negligence and idleness, become so mean and despicable, as to be an embarrassment to society, and a burden to himself.

## XXVI.

## BENEFICENCE.

**T**HERE is more satisfaction in doing, than in receiving good. To relieve the oppressed is the most glorious act that any one is capable of; and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

“ I have prodigious riches I own, says Cyrus to his friends, “ and I am glad the world knows it, but you may assure yourselves that they are as much yours as mine. For to what end should I heap up wealth? For my own use, and to consume it myself? that were impossible, if I desired it. No, the chief end I aim at, is to have it in my power to reward those who serve the public faithfully; and to succour and relieve those that will acquaint me with their wants and necessities.”

Marcus



Marcus Aurelius tells us, that he could not relish a happiness which nobody shared in but himself.

Mark Antony, when depressed and at the ebb of fortune, cried out, "That he had lost all, except what he had given away."

XXVII.

The Manner of bestowing FAVOURS.

**T**HAT which is given with pride and ostentation, is rather an ambition than a bounty. Let a benefit be ever so considerable, the manner of conferring it is the noblest part.

XXVIII.

Respect due to the AGED.

**A**N aged citizen of Athens coming late into the public theatre of that city, so celebrated for arts and learning,

found the place crowded with company,  
 and every seat engaged. <sup>XIXX</sup> Though the  
 spectators were his countrymen, and  
 most of them young persons, no one had  
 the politeness or humanity to make room  
 for him. But when he passed into the  
 part which was allotted to the Lacede-  
 monian ambassadors and their attendants,  
 they all rose up, and accommodated the  
 old gentleman with the best and most  
 honourable seat amongst them. The  
 whole company were equally surprised,  
 and delighted with this instance of ur-  
 banity, and expressed their approbation  
 by loud plaudits. <sup>XXIX</sup> The Athenians  
 “ perfectly well understand the rules of  
 “ good manners,” said one of the am-  
 bassadors in return for this compliment,  
 “ but the Lacedemonians practise them.”

found the place crowded with company.  
XXIX. and every seat engaged. Though the

Of MIMICKRY. Spectators were all

MIMICKRY, though the common  
and favourite amusement of little

low minds, is held in the utmost con-  
tempt by great ones. It is the lowest

and most illiberal of all buffoonery. We  
should neither practise it ourselves, nor

applaud it in others. Besides, it should  
be considered that the person mimicked

is insulted; and an insult is hardly ever  
forgiven.

XXX. by loud plaudits. The Athenians  
Of RIDICULE. perfectly well understood the rules of

NEVER endeavour to divert yourself  
with, or take any advantage of the

simplicity and incapacity of others, es-  
pecially of children younger than your-

self. Mend or inform them if you can;

but if you cannot do that, pity them at least. Do not, my dear little friends, indulge that criticizing, ridiculing temper which suffers nothing to escape it; and which is always prying after something to raise a laugh at another's expense. If any one should be guilty of a mistake in company where you are present, do not, if possible, appear to have perceived it; but if it be too flagrant for you to pretend ignorance, so far from diverting yourself with it, as too many will, endeavour to excuse and palliate it in the best manner you can.

one present being acquainted with the occasion, is in doubt as is like-  
 XXXI.

INQUISITIVENESS.

LET me dissuade you from being inquisitive into things which there is no occasion you should be acquainted with; for too much curiosity always leads to indis-



indiscretion, which is the most unfortunate of all errors. When any one is reading a letter near you, be careful by shunning an eye upon it; or if alone in the closet or apartment of a friend, never attempt to look into any papers that may lie on the table, but keep your eyes as you would your hands, from pilfering any thing from thence.

XXXII.  
Whispering and laughing in Company.

**T**O laugh in company, without every one present being acquainted with the occasion, is inexcusable; as is likewise whispering, or even attending to others who would whisper to you, if you can possibly avoid it. The rules of politeness prohibit every thing of this nature; for the rest of the company, upon these occasions, have all the

reason in the world to think themselves the subjects of your conversation and ridicule. All laughing and whispering—affected nods—grimaces, and half speeches, of which the cause is unknown, are the height of impertinence and ill-breeding.

What is the name of this lovely animal, said he to the attendant which you have

XXXIII.

placed near one of the holiest beads in your collection, as if you meant to con-

**A** YOUTH, who had lived in the country, and who had not acquired, either by reading or conversation, any knowledge of the animals which inhabit foreign regions, came to Manchester, to see an exhibition of wild beasts. The size and figure of the elephant struck him with awe; and he viewed the rhinoceros with astonishment. But his attention was soon withdrawn from these animals, and directed to another, of the most elegant and beautiful form; and he

the

stood

stood contemplating with silent admiration the glossy smoothness of his hair; the blackness and regularity of the streaks with which he was marked; the symmetry of his limbs, and above all, the placid sweetness of his countenance.

What is the name of this lovely animal, said he to the keeper, which you have placed near one of the ugliest beasts in your collection, as if you meant to con-

trast beauty with deformity? Beware,

young man, replied the keeper, of being

so easily captivated with external appear-

ance. The animal, which you admire,

is called a Tiger, and notwithstanding

the meekness of his looks, he is fierce

and savage beyond description. I can

neither terrify him by correction, nor

tame him by indulgence. But the other

beast, which you despise, is in the highest

degree docile, affectionate, and useful.

For the benefit of man, he traverses

the

the sandy deserts of Arabia, where drink and pasture are seldom to be found; and will continue six or seven days without sustenance, yet still patient of labour. His hair is manufactured into cloathing; his flesh is deemed wholesome nourishment; and the milk of the female is much valued by the Arabs.—The Camel therefore, for such is the name given to this animal, is more worthy of your admiration than the tiger; notwithstanding the inclegance of his make, and the two bunches upon his back. For mere external beauty is of little estimation; and deformity, when associated with amiable dispositions and useful qualities, does not preclude our respect and approbation.



XXXIV.

The ASSEMBLY of the BIRDS.

A FABLE.

**I**N ancient days there was a great contention amongst the birds, which from his own perfections and peculiar advantages, had the strongest title to happiness; at last they agreed to refer the decision of the debate to the eagle.

A day was appointed for their meeting; the eagle took his seat, and the birds all attended to give their several pleas.

First spoke the Parrot. Her voice so nearly resembling human speech, which enabled her to converse with a superior race, she doubted not, she said, would have its just weight with the Eagle, and engage him to grant a decree in her favour; and to this plea she also added, that she dwelt in a fine cage adorned with gold, and was fed every day by the hands of a fair lady.

And

And pray, Mrs. Poll, said our Eagle,  
 how comes it, since you fare so sumptuously  
 only, that you are so lean and meagre,  
 and seem scarcely able to exert that  
 voice, you thus make your boast? "Adas,"  
 replied the Parrot, poor Poll's lady  
 "has kept her bed almost this week,  
 "the servants have all forgotten to feed  
 "me, and I am almost starved." "Pray  
 "observe (said the Eagle) the folly of  
 "such pride! Had you been able to  
 "have conversed only with your own  
 "kind, you would have fared in com-  
 "mon with them; but it is to this  
 "vain imitation of the human voice  
 "that you owe your confinement, and  
 "consequently (tho' living in a golden  
 "cage) your dependance upon the will  
 "and incivility of others, even for common  
 "necessary food." Thus reproved, the  
 Parrot, with shame, hastily retired from  
 the assembly.

gni."

Next

Next stood forth the Daw, and, having tricked himself in all the gay feathers he could muster together, on the credit of these borrowed ornaments, pleaded his beauty as a title to the preference in dispute. Immediately the birds agreed to divest the silly counterfeit of all his borrowed plumes; and, more abashed than the Parrot, he secretly slunk away.

The Peacock, proud of native beauty, now flew into the midst of the assembly.

He displayed before the sun his gorgeous tail. "Observe (said he) how the

"vivid blue of the sapphire glitters in

"my neck; and when I thus spread my

"tail, a gemmy brightness strikes the eye

"from a plumage varied with a thousand

"glowing colours." At this moment,

a Nightingale began to chaunt forth his

melodious lay; at which the Peacock

dropping his expanded tail, cried out,

"Ah! what avails my silent, unmeaning

"ing

66 *The Infant's Miscellany.*

"sing beauty, when I am so far excelled  
"in voice by such a little russet-feathered  
"wretch as that!" And by retuning,  
he gave up all claim to the contended-  
for preference.

The Nightingale was so delighted  
with having got the better of the Pea-  
cock, that he exerted his little voice,  
and was so lost in the conceit of his own  
melody, that he did not observe a Hawk  
who flew upon him, and carried him off  
in his claws.

The Eagle then declared, "That as  
"the Peacock's envy had taken away  
"all his claim, so no less had the  
"Nightingale's self-conceit frustrated all  
"his pretensions; for those who are so  
"wrapped up in their own perfections,  
"as to mind nothing but themselves,  
"are for ever liable to all sorts of ac-  
"cidents." And, besides, it was plain,  
by the exultation the Nightingale ex-  
pressed



pressed on his imagined victory over the Peacock, that he would have been equally dejected on any preference given to another.

And now the Owl, with an affected gravity, and whooting voice, pleaded his well-known wisdom; and said, "He doubted not but the preference would be granted to him without contest, by all the whole assembly; for what was so likely to produce happiness as wisdom?" The Eagle declared, "That if his title to wisdom could be proved, the justice of his claim should be allowed; and then asked him, how he could convince them of the truth of what he had advanced?" The Owl answered, "That he would willingly appeal to the whole assembly for their decision in this point; for he was positive no one could deny his great superiority as to wisdom." Being separately

separately asked, they most of them declared, that they knew no one reason, either from his words or actions, to pronounce him a wise bird, though it was true, that by an affected solemnity in his looks, and by frequent declarations of his own, that he was very wise, he had made some very silly birds give him that character; but since they were called upon to declare their opinions they must say, that he was ever the object of contempt to all those birds who had any title to human understanding. The eagle then said, "He could by no means admit a plea, which as plainly appeared to be counterfeit, as were the Jay's borrowed feathers." The Owl thus disappointed, flew away, and has ever since shunned the light of the sun and has never appeared in the day-time but to be scorned and wondered at.

It would be endless to repeat all the several pleas brought by the birds, each

desir

desiring to prove that happiness ought to be his own peculiar lot. But the Eagle, observing that the arguments made use of to prove their point, were chiefly drawn from the disadvantages of others, rather than from any advantage of their own, told them, "There was too much envy and malice amongst them, for him to pronounce any of them deserving, or capable of being happy; but I wonder, says he, why the Dove alone is absent from this meeting?" I know of one in her nest hard by, answered the Red-breast: Shall I go and call her? "No," says the Eagle, since she did not obey our general summons, 'tis plain she had no ambition for a public preference; but I will take two or three chosen friends, and we will go softly to her nest, and see in what manner she is employing herself; for, from our own observations upon the actions of any one,

“one, we are more likely to form a  
 “judgment of them, than by any boasts  
 “they can make.”

The Eagle was obeyed, and, accompanied only by the Linnet, the Lark, the Lapwing, and the Red-breast, for his guide, he stole gently to the place where the Dove was found hovering over her nest, waiting the return of her absent mate.

The Eagle now, without any hesitation, pronounced the Dove to be deservedly the happiest of the feathered kind, and however unwilling the rest of the birds were to assent to the judgment given, yet could they not dispute the justice of the decree.

If you wish to pass through this life with real pleasure, imitate the Dove, and remember, that innocence of mind, and integrity of heart, adorn the female character; and can alone produce your own happiness, and diffuse it to all around you.



XXXV.

GREATNESS of SOUL.

**I**N order to be a perfectly virtuous man, justice alone is not sufficient; for generosity and greatness of soul, imply much more. Alexander the Great, having conquered Darius, King of Persia, took many thousand prisoners; and, among others, the wife and mother of Darius. He might, according to the laws of war, have made slaves of them; instead of which, he treated them as queens, and with as much attention and respect, as if he had been their subject. Darius, being informed of this, said, "Alexander deserved to be victorious, and was alone worthy to reign in his stead." Virtue and greatness of soul extort praises even from enemies.

Julius Cæsar was also, in a very eminent degree, possessed of humanity and greatness

greatness of soul. After having vanquished Pompey, at the battle of Pharsalia, he pardoned those whom he might lawfully have put to death, and even restored them to their fortunes and their honours. Cicero, speaking to Julius Cæsar in one of his orations, makes the following remark upon his conduct, "Fortune could not do more for you, than give you the power of saving so many people; nor nature serve you better, than in giving you the will to do it."

A great action will always meet with the approbation of mankind, and the inward pleasure which it produces, is not to be expressed.

## XXXVI.

## V I R T U E.

**V**IRTUE forces her way, and shines through the obscurity of a retired life; and, sooner or later, it always is rewarded

warded! In the little town of Cures, not far from Rome, lived Numa Pompilius, a man greatly esteemed for his probity and justice, and who led a retired life, enjoying the sweets of repose, in a country solitude. It was unanimously agreed to chuse him king, and ambassadors were dispatched to notify to him his election. Instead of being dazzled at so extraordinary and unexpected an elevation, he refused it, and could hardly be prevailed on to accept it by repeated entreaties; proving himself the more worthy of that exalted dignity, by endeavouring to avoid it.

Lord Shaftesbury says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

supposing a child of this will  
 XXXVII.

certainly lead to an impartial judgment;  
 ADVICE TO A DAUGHTER.  
 —do then what appears to you right.

**L**ET truth ever dwell upon your  
 tongue. Scorn to flatter any one,  
 and despise the person who would prac-  
 tise so base an art upon yourself.—Be

honestly open in every part of your be-  
 haviour and conversation.—All, with

whom you have any intercourse, even  
 down to the meanest station, have a right  
 to civility and good humour from you.

—A superiority of rank or fortune is no  
 licence for a proud supercilious beha-  
 viour—the disadvantages of a depen-  
 dent state are alone sufficient to labour  
 under; it is both unjust and cruel to in-  
 crease them, either by a haughty de-  
 portment, or by the unwarrantable exer-  
 cise of a capricious temper.

**E**XAMINE every part of your conduct  
 towards others, by the unerring rule of

sup-



supposing a change of places—this will certainly lead to an impartial judgment;—do then what appears to you right, or in other words, “what you would they should do unto you,” which comprehends every duty relative to society.

XXXVIII.

GRATITUDE.

Gratitude is the remembrance of a kindness received, joined to the desire of testifying the obligation. Never forget your benefactor. Pyrrhus, Alexander, Alphonso, king of Arragon and Sicily, gloried in never forgetting a kindness. Even amongst animals those which are the most excellent, are always the most grateful.

Story of ANDROCLES and the Lion.

**A**NDROCLES was the slave of a noble Roman, who was proconsul of Africa. He had been guilty of a fault,

for which his master would have put him to death; had not he found an opportunity to escape out of his hands, and fled into the desarts of Numidia. As he was wandering among the barren sands, and almost dead with heat and hunger, he saw a cave in the side of a rock. He went into it, and finding at the farther end of it a place to sit down upon, he rested there for some time. At length, to his great surprise, a huge overgrown lion entered the mouth of the cave, and seeing a man at the upper end of it, immediately made towards him. Androcles gave himself up for dead; but the lion, instead of treating him as he expected, laid his paw upon his knee, and with a complaining kind of voice, began to lick his hand. Androcles, after having recovered himself a little from the fright he was in, observed that the lion's paw was exceedingly swelled, by its hav-

ing

ing a large thorn sticking in it. He immediately pulled it out, and by squeezing the paw very gently, he made a great deal of corrupt matter run out of it, which probably freed the lion from the great anguish he had felt some time before. The lion left him upon receiving this good office from him, and soon after returned with a fawn which he had just killed. This he laid down at the feet of his benefactor, and went off again in pursuit of his prey. Androcles after having loded the flesh of it in the sun, subsisted upon it till the lion had supplied him with another. He lived many days in this frightful solitude; the lion catering for him with great assiduity. Being tired at length of this savage society, he was resolved to deliver himself up into his master's hands, and to suffer the worst effects of his displeasure, rather than be thus

thus driven out from mankind. His  
 master, as was customary for the pro-  
 consul of Africa, was at that time collect-  
 ing some of the largest lions that could be  
 found in the country, in order to send them  
 as a present to Rome, that they might  
 furnish a show to the Roman people.  
 Upon his poor slaves surrendering him-  
 self into his hands, he ordered him to  
 be carried away to Rome as soon as the  
 lions were in readiness to be sent, and  
 that for his crime he should be exposed  
 to fight with one of the lions in the  
 Amphitheatre, as usual, for the diversion  
 of the people. This was all performed  
 accordingly. Androcles, after such a  
 strange run of fortune, was now in the  
 area of the theatre amidst thousands of  
 spectators, expecting every moment when  
 his antagonist would come out upon him.  
 At length a monstrous lion leaped out  
 from the place where he had been kept

hungry



hungry for the show. He advanced with great rage towards the man; but on a sudden, after having regarded him a little wistfully, he fell to the ground, and crept towards his feet, in order to caress him. Androcles, after a short pause, discovered that it was his old Numidian friend, and immediately renewed his acquaintance with him. Their mutual congratulations were very surprising to the beholders, who, upon hearing an account of the whole matter from Androcles, ordered him to be pardoned, and the lion to be given up into his possession. Androcles returned at Rome the civilities which he had received from him in the desarts of Afric. Dion Cassius, an historian of undoubted veracity, says, that he himself saw the man leading the lion about the streets of Rome, the people every where gathering about them, and repeating to one another,

"This is the lion who was the man's  
 "host." This is the man who was  
 "the lion's physician."

## XXXIX.

## MANNERS.

**M**ANNERS must adorn knowledge,  
 and smoothe its way through the  
 world. Like a great rough diamond,  
 knowledge may do very well in a closet,  
 by way of curiosity, and also for its in-  
 trinsic value; but it will never be worn,  
 nor shine, if it be not polished.

## XL.

## The ADVANTAGES of EDUCATION.

## TWO DIAMONDS. A FABLE.

**A** CURIOUS casket open flew,  
 And gave its treasures to my view.  
 Here butterflies, a beauteous band,  
 The plumage of their wings expand.

Here

Here shells were rang'd in ample store,  
 Ranack'd from ev'ry sea and shore,  
 There corals, chrystals, spars and ore,  
 A cell distinguish'd from the rest,  
 Two diamonds, of rare worth, possess;  
 One cut with care, and polish'd fine,  
 The other rough from nature's mine.  
 The unwrought stone, in language clear,  
 Thus seem'd to say in fancy's ear:  
 Ah! sister gem, amaz'd I see  
 The difference now 'twixt you and me,  
 Time was, when far remov'd from day,  
 Deep in Golconda's mine we lay.  
 In equal rudeness side by side,  
 Unknown to fame, unseen by pride:  
 But now, and truth must own it due,  
 All admiration falls on you.  
 Whilst you in every change of light  
 Refulgent flash upon the sight,  
 What eye but joys to meet your rays?  
 What tongue but wants on in your praise?  
 The polish'd diamond, void of pride,  
 In modest accents thus replied:

The bright perfections which you see  
 Are native born to you, and me  
 Nature to both alike was kind,  
 And both for equal ends design'd.  
 But know, though Nature forms with ease,  
 'Tis art must give the power to please.  
 The artist with assiduous care  
 Proportion'd fine and polish'd fair,  
 Call'd into life each brilliant hue,  
 And wak'd the light'ning that you view.  
 But oh! had chance with-held his skill,  
 I had remain'd unnotic'd still.  
 The time may come when you shall shine  
 With lustre far surpassing mine.

#### M O R A L.

My lovely friend, you here may find  
 An emblem of the human mind.  
 Uneducated, Nature's child  
 Is ignorant, and rude, and wild:  
 To reason's power has small pretence,  
 Ideas none, but those of sense.

But



But Education, heav'nly art,  
Does ev'ry needful aid impart,  
And with a gentle pow'r controul  
Each wayward passion of the soul:  
It gives the virtues, gives their grade,  
Adds beauties to the fairest face;  
It gives a thousand charms to shine,  
And makes the human soul divine.  
Call'd into life each brilliant hue,  
And wak'd the lightning that you view.  
But oh! had chance with-held his skill,  
I had remain'd unnotic'd still.  
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**T**HE Magpie alone, there was no other bird  
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ing, knew how to build, or to make a nest \*. Form,  
shape, appointed, fixed. they all meet, the birds  
all assemble, or come together. lay, place, or put.  
thus, in this manner. Moss †. necessarily, con-  
sequently, or indispensably. instructions, lessons, or  
advice. to upbraid each other, to reproach one  
another. folly, want of understanding. visible, to  
be seen, or apparent. trying, endeavouring. boast,  
brag. same tale will certainly attend, will be

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\* A nest is a little bed, which the birds make for  
their young ones to live in.  
† Moss is a very small plant, and grows chiefly  
upon the roots and bark of trees.

A N  
I N D E X,

CONTAINING

The SYNONIMOUS WORDS OR PHRASES :  
with some Explanatory NOTES.

I.

Fable of the MAGPIE and other Birds.

THE Magpie alone, *there was no other bird but the Magpie that*, had the art of building, *knew how to build, or to make a nest* \*. Form, shape. appointed, fixed. they all meet, *the birds all assemble, or come together.* lay, place, or put. thus, *in this manner.* Moss †. necessarily, consequently, or indispensably. instructions, lessons, or advice. to upbraid each other, *to reproach one another.* folly, want of understanding. visible, *to be seen, or apparent.* trying, endeavouring. boast, brag. same fate will certainly attend, *will be*

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*the*

# IX N D E X

*the case of, or the situation, or condition of.* vanity,  
silly pride. fancying, imagining.

The Folly of crying upon trifling Occasions.

## II.

WEEP bitterly, cry very much. most trifling,  
SHEPHERD'S BOY.

PARCEL, number. a common, a large kind  
of field, in sport, in joke, or in play. WOLF.  
whereupon, upon which. whole neighbourhood,  
all the people who lived near. greatly alarmed,  
very much frightened. to drive, to hunt. roguery,  
tricks. became his prey, were devoured, or eaten  
up by the wolf.

## III. \* ADAM \* EVE + III.

Miss JUDY and the LITTLE DOG.

COMPASSION, pity, or kindness, seldom,  
not often. goes unrewarded, remains without a  
reward or recompence. best tempered, most kind,  
or good-natured. uneasy, unhappy. dragging, pul-  
ling very roughly. to throw, to fling, or to toss.  
worried to death, cruelly treated. prevent, hinder.  
frightened, terrified. fortunately, luckily. con-  
cealed, hid. intended, designed, or proposed.  
diamonds, jewels.

A WOLF is a kind of wild dog, that devours,  
or eats up sheep.

The



# IX N D E X

## The Folly of crying upon trifling Occasions.

WEEP bitterly, cry very much. most trifling, least. attacked, seized, or assaulted. furious, very fierce. reached, were heard by. paid little attention, did not hearken, or attend. accustomed, used. humanity, tenderness. rescued, saved. the devouring teeth, being eaten by.

## The DEATH of ABEL.

ADAM \*, EVE †, CAIN ‡, ABEL ||. Cain was a shepherd, Cain took care of the sheep in the fields. Abel was a gardener, Abel cultivated, or took care of the garden, or was a tiller of the ground. obstinate, perverse. mild, good, or gentle, or compassionate. obedient to, obeyed. parents, father and mother. NOD §.

\* ADAM, the first man that God made.

† EVE, Adam's wife, the first woman.

‡ CAIN, Adam's eldest son,

|| ABEL, Cain's brother.

§ NOD, the name of a country. Nod signifies vagabond, i. e. one who wanders about, without having a proper place to live in.

The

bled to *Neamid* *lance*, *min* *at* *the* *pos* *Jan* *re* *tain* *con* *ceal* *him* *self* *or* *hold*  
VI. \* *NEHEN* \* *ant*

## The Story of JOSEPH.

DEFENDS, *preserves*, or *protects*. for-  
sakes, *deserts*, or *leaves*. binding sheaves of corn,  
tying bundles of stalks of corn together that the ears  
might dry. sheaf, bundle of corn. Strip him, *strip*  
off his cloaths. hard-hearted, *unfeeling*. directs,  
orders, or *regulates*: his holy spirit went with  
Joseph into, *God Almighty continually watched over*,  
or *took care of Joseph in*. EGYPT\*. POTIPHAR†.  
to yield, to give way. jailor, keeper of the prison.  
put him in irons, *fasten him with chains*.  
troubled, *uneasy*, or *felt a great deal of anxiety*.  
interpreted, *explained*. revealed it to, *made it*  
*known to*. would come seven years of famine,  
*the weather would be so bad that the corn would be*  
*all spoiled, and there would be none to make bread*  
*for seven years*. granaries, storehouses, or places to  
*preserve the corn*. had the disposing of it, *who sold*  
*it*. intercede, to beg, or *solicit*. lamenting, *grieve*  
*ing, or with very great sorrow*. penitent, *sorry for*

animal that lives on other animals.  
A Fox is a wild animal, with sharp ears,  
• EGYPT is a country situated on the north-  
east part of Africa.

† POTIPHAR, a captain of the guard to Pha-  
raoh, king of Egypt.

2 their

# IX NE DE EN X

their past faults. refrain, conceal himself, or hold out. GOSHEN \*.

## IV. The Story of Joseph.

The LEOPARD† and the Fox‡.  
**DEFORMITY**, ugliness, to value himself upon, to be proud of, since, as Forest|| treated, behaved to, haughty, proud, or insolent, disdainful, contemptuous. spirit, courage, resolution, firmness, judgment, discernment, merits, goodness that deserves reward. considering, examining.

## VIII.

The Folly of being in a Passion.  
**CHOLERIC**, apt to be angry, mounted, riding on. high mettled, very spritely. rider, man

Goshen is a district or province in the land of Egypt.

A LEOPARD is a spotted beast of prey, an animal that lives on other animals.

† A Fox is a wild animal, with sharp ears, and a bushy tail. Foxes are remarkable for being cunning: they dwell in holes, and live upon fowls, or small animals.

‡ A FOREST is a large space of land, full of trees.

wha

# IX N E D E N X I

who was riding, sitting, or standing, wrong-headed, perverse, or obstinate treatment, usage, plunging, sinking suddenly into the water, coolly, with composure.

## IX.

**METHOD** or **ORDER**—and Story of Miss Watkins's Drawers.

**REFLECTING** on, considering attentively, crammed, filled, assigned, gave, or appointed for, irregular heaps, disorder, hunting, looking, or searching, in the midst, amongst, a heap, a great deal, rubbish, useless stuff, a laughing-stock, an object of ridicule.

## X.

**Fable** of the **CAT**, **COCK**, and **YOUNG MOUSE**.

**Extraordinary**, remarkable. struts, walks with an affected dignity. strange, odd, or uncommon. commence, begin. streaked, striped. demeanour so humble and courteous, so meek and well-bred a carriage, or behaviour. methought, I thought. waved, moved earnestly, steadfastly. hypocritical, insincere. conceals, hides, or disguises. most inveterate



# IX N D E N XI

inveterate, the greatest subtilties, lives incidently  
circumstance which happened by chance. to rely, to  
depend on, or to trust in.

## XI.

The FARMER and his DOG.

ROOM, reason, or subject. appears, seems.  
resentment, anger. to accuse, to blame. had just  
stepped, was just gone. gap, hole. fences, hedges.  
at his return, when he came home. where, in  
which, besmeared, daubed. conceiving, supposing,  
destroyed, killed. instantly, in a moment. enor-  
mous, very large, SERPENT. fidelity, faith-  
fulness. afforded, gave. hastily, suddenly. blind  
impulse of a sudden, the first emotion of.

## XII.

Fable of the DOVE and the ANT.

DOVE †. ANT ‡. to do good offices, to be kind,  
or to assist, or to help. meanest of our fellow-

\* A SERPENT is a poisonous animal that moves  
without legs, like a very large worm.

† A DOVE is a bird, a sort of pidgeon.

‡ An ANT is a little industrious insect. An  
Insect is any little creature that creeps or flies.

creatures,

# IX N D E X

creatures, poorest people, one, person, assistance,  
 help. greatly indebted, very much obliged. dipping,  
 drinking. banks of a rivulet, side or edge of a  
 small river. trailing, drawing, or dragging. edge,  
 side. brook, rivulet, or little river. inadvertently,  
 by carelessness, or by inattention. observing, seeing.  
 helpless, that could not help herself struggling,  
 trying, or endeavouring. to reach the shore, to  
 get to land, touched with compassion, pitied, or  
 was moved with pity, or concerned at the distress of  
 the poor ant. plucking, pulling. a blade of grass,  
 a bit, or a spike of grass. dropped it into the  
 stream, let it fall into the water, by means of  
 which, by the help of this spike of grass. like a  
 shipwrecked sailor on a plank, like a sailor who  
 saves himself by getting on a bit of board, when the  
 ship in which he was, has been dashed, or broken to  
 pieces against the rocks. scarcely arrived, hardly  
 or but just come on shore. perceived, saw, or dis-  
 covered. fowler, sportsman, or a man who catches  
 birds. to discharge his piece, to shoot at, deliver, the  
 Dove who had saved the Ant's life. instantly,  
 immediately. starting, moving hastily. occasioned,  
 made. a rustling among the boughs, the leaves  
 and boughs shake and rub against each other.  
 which, this noise. alarmed, surprized. sprung  
 rose. escaped, saved herself from, or avoided.  
 danger, peril, or misfortune. with which she  
 was

was threatened, which she must otherwise have fallen into.

XIII

A Story of a BROTHER and SISTER.

DISCOVERED, perceived, or saw, or found: deformed, ugly, or unhandsome. create, occasion, or cause. mortification, vexation, or trouble. improve, increase. entertained, had. comeliness, gracefulness, or beauty. grieved, much concerned, or vexed. mirth, ridicule. at length, at last. quarrel, dispute or disagreement. occasion to bestow some good advice upon them; opportunity for offering, or giving them an useful lesson. bestowed, given. an handsome face upon you, you an handsome face. render, make. inward accomplishments, the good qualities of the mind. the world, people. pardon, excuse. defects, imperfections. SOCRATES, to efface, to hide, or to destroy, or render less visible.

\* SOCRATES, the famous Greek philosopher. He was put to death by the Athenians, on a false accusation of atheism, i. e. that he denied the existence of—or that there is a God—400 years before Christ, aged 70.

Fable

## XIV.

## Fable of a Fox and a Raven.

**OBSERVING.** *seeing, perched, sitting, consider, think, possess himself of, get, or obtain, delicious, delicate, or nice, shining, bright, are the delight of my eyes, please me extremely, would you condescend, if you would be so kind as, I doubt not, I do not doubt, the rest of your accomplishments, the other ornaments of your mind and body, deluded with, deceived, or imposed upon, the transported raven, the raven delighted to the greatest degree, to give him a specimen of her pipe, to shew the Fox how well she could sing, bore, carried, in triumph, overjoyed, to lament, to be sorry for, or, to bewail, her credulous vanity, her being apt, or easy to believe all kind of compliments.*

## XV.

## Fable of the BLIND MAN and the LAME ONE.

**WANTS,** *not having all that is necessary, infirmities, from weakness, or sickness, connections*

A RAVEN is a large black bird, said to eat very greedily.



# K N I E X.

of society take their rise, that men or people unite  
or join themselves together, for the service of each  
other. intreats, begs, or solicits. to guide, to con-  
duct, or to lead. replied, answered. ~~since~~ because.  
appear, seem. seek our fortunes together, constantly  
go together. interest, advantage. to warn, to give  
your notice. obstruct your way, hinder, or prevent  
your going. returned, answered. render each other  
our mutual services, assist each other as much as  
we are able. by means of their union, by being  
united in this manner, or by going together. safety,  
without danger. pleasure, satisfaction.

## XVI.

### Fable of the Lion and the Mouse.

**LION** \*. by accident, by chance, or acciden-  
tally. imagining, supposing. urged, said. cle-  
mency, mercy. fairest attribute, particularly be-  
longed to. power, greatness. entreated, begged.  
his majesty, the lion, or the king of beasts. stain,  
doubt, or discolour. illustrious, noble. insignificant,  
mean, or small. set her at liberty, let her go.

\* The Lion is the fiercest and most magnani-  
mous, i. e. brave, of all quadrupeds, or four-footed  
beasts.

ranging



in the face of countenance. Dress is the index of the mind; by which like manner, is the disposition marked, or shown by the manner of dressing. Superfluity, more than is necessary. denotes, shew. wearer, the person. slovenliness, neglect of cleanliness. indolent, lazy. whimsical, fanciful, or fantastical. habit, dress. capricious mind, whimsical disposition. SPAIN. Subjects, people (under his authority). honour, nobleness of mind. virtue, goodness. purple, the colour of my cloathes (kings being generally dressed in purple).

## XIX.

## The Folly and Odiousness of AFFECTATION.

ODIOUSNESS, hatefulnes. seated, sitting. bank of daisies, rising ground that was covered with little spring flowers. purling stream, rivulet that flowed with a gentle noise. listening, hearkening, or attending to. the music of the groves, the singing of the birds. gilded, brightened. beams, rays of light. western sky, that part of the sky where the sun declines, or sets, or the end of the day, or the evening. gentle zephyrs breathed around, the wind blew gently, or agreeably. sea-

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\* SPAIN is a considerable kingdom of Europe.

there'd long birds, singing birds, too, with  
 each other, to strive, or endeavour, to meet each  
 others notes, songs, or singing, gratitude, thank-  
 fulness, praise, admiration, delighted, pleas'd  
 in the highest degree, artless, natural, melody,  
 music, or harmony of sound, linnet, goldfinch,  
 woodlark, and thrush, many small singing birds,  
 they were all ear, they listened very attentively,  
 observed not, did not see. PEACOCK \*. strayed,  
 roved, or wandered. distant farm †, house at some  
 distance. approaching, coming towards. majestic  
 pace, stately gait, or manner of walking, expanded  
 plumage, feathers, or tail spread out. the har-  
 mony of the concert, the sweet melody of the little  
 birds. harsh, unpleasant. stately, majestic. though  
 chaled away, although hunted, or driven away.  
 vociferations, disagreeable noise. confidence, bold-  
 ness. which conscious beauty too often inspires,  
 which those who think, or know that they are hand-  
 some too often assume. always avoid the display of  
 whatever is inconsistent with your sex, not endea-

\* However, the celebrated Roman poet, Horace, who wrote both lyric and satirical poems, relates that the Peacock is a bird or fowl, remarkable for the beauty of his feathers; and particularly those of his tail.

† A Farm is an house that has an estate in land belonging to it, which is employed in husbandry, s. e. in improving the land.



show after any thing that is not proper for a young  
 lady. Nation, *frankness* in life. *frankness* in  
 forms, *agreeable* appearances. *assume* no bor-  
 rowed airs, do not take upon yourself, or do not  
 row the affected manners of any person whatever.  
 in the way which nature points out, and which  
 reason approves, by acting naturally and reason-  
 ably. they were all ear, they listened very attentively.  
 observed not, did not see. PEACOCK \*. strayed,  
 roved, or wandered. distant farm, house at some  
 distance, approaching, coming towards. majestic  
 pace, *plumage* feathers, or tail spread out, the har-

XX.

## IDLENESS and IRRESOLUTION.

IRRESOLUTION, want of firmness of mind.

HORACE \*. relates, tells us, loitering, wasting  
 his time, current so rapid, a stream that flowed so  
 swiftly, discharge its waters, pass entirely away,  
 stream, current, flowed, ran, increased, became  
 more in quantity, or augmented, torrents, violent  
 and rapid streams, sources, springs, or first course.

\* HORACE, the celebrated Roman poet. He  
 wrote both lyric, and satirical poems. LYRIC  
 odes, or poems, are such as are intended to be sung  
 to a lyre, or harp, i. e. a kind of musical instru-  
 ment. SATIRES, or satirical poems, are those in  
 which wickedness and folly are censured. Horace  
 died 8 years B. C. i. e. before the birth of Christ,  
 aged 55 years.

from which it is derived, *propter incommensurabilem* incommensurable, *non potest* cannot be repaired, *et ideo* and thus, in the same manner. *id est* and irresolute, *propter* the young person who is indolent and not constant in his pursuits or purposes. trifles, plays, or amuses himself. precious moments, the best time for improvement, *deferendo*, *delinquendo*, or putting off. task, business.

XXI. PARTS, facilities or unobscured, *non* not, or acquired. pleasing or good. contracted, got, or acquired. obvious, desirable. *propter* from the commission of them, the having done them. offences, crimes. **LYING.** convicted, proved, or found guilty. allegations of

**CRIMINAL**, more wrong, or a greater crime. mean, despicable, or base. it is the production either of, it arises either from. malice, a desire of hurting somebody. cowardice, fear. vanity, mean pride. misses its aim, fails in its design. detected, discovered, or found out. advance, sell, or publish. to affect, to hurt, or injure. character, good name, or reputation. blasted, confounded. infamous attempt, scandalous endeavour, or design. to the disadvantage of, to lessen, or injure the character of. calumny, slander. frankly, freely, or ingenuously, or readily. owning, confessing, or acknowledging. atoning, making amends. equivocating, using words of double meaning, or ambiguous expressions. evading, using any artful methods.

methods, shufflings, playing any mean tricks. be-  
trugs, deposes, or discovers practices, dissimulates  
stiled, upon his belly, and in the face. **XXII.**  
The story of **MENDACULUS**

**PARTS**, faculties, or understanding. amiable,  
pleasing, or good. contracted, got, or acquired.  
odious, detestable. habit, custom. the commission  
of them, the having done them. offences, crimes.  
convicted, proved, or found guilty. assertions of  
innocence, affirming that he was innocent. mani-  
fested, showed more plainly. the habitual violation  
of truth, the habit, or custom of lying. stocked,  
filled. choicest flowers, flowers of extraordinary  
value, or very fine flowers. cultivation, improving,  
adjoining pasture, the ground, or field that joined  
to his garden. auriculas, flowers, ravagers, cattle  
that spoiled his flowers, or spoilers. without endan-  
gering the still more valuable productions of  
the next parterre, without running a risque of hav-  
ing some flowers, which were of still greater value,  
in the next piece, or division of ground, spoiled by the  
cattle's going over them. hastened, made haste, or  
ran to request, to beg, or to entreat, of solicit  
assistance of the gardener, the gardener to help  
him.

him, & gave no credit to, all nor value to the  
relations, the account, nor fracture, nor break the  
bone of present, with him, deeply affected by,  
extremely sorry for, & affected at, had not strength  
to afford the necessary help, but was not strong  
enough to give his father the assistance that was ne-  
cessary. with all the expedition in his power, as  
fast as he possibly could, to solicit the aid, & beg  
the assistance, or help. benevolent, kind, or hu-  
mane, few to whom he applied, paid attention to  
his story, not many of the persons whom he desired to  
help him listened to his story. in fruitless entreaties,  
by soliciting help in vain. conveyed, carried, safe-  
hoods, lies, or untruths waylaid him in his way,  
watched him as he was going. with great severity,  
very violently, or severely. conscious of his ill  
desert, knowing that he was a naughty boy. in  
silence, silently, or without complaining. chastise-  
ment, correction, or punishment. the frequent re-  
petition of it, by its being frequently repeated, or  
its being often abused in this manner. overpowered  
his resolution, overcame the resolution he (Mend-  
acus) had taken, of bearing, without complaining,  
the rough treatment, or beating, which he thought he  
in some degree deserved. dubious, doubtful, applied,  
went. abused, treated him very rudely. he could  
obtain no redress from them, they would not at-  
tempt to hinder, or prevent their son from using his



# IX N D E XI

an ill, notorious liar, publicly known to be a liar,  
 pay no regard, do not listen to, or mind, or believe  
 his assertions, what he says, wonted, usual, still  
 full satisfaction had been taken by his anta-  
 gonist, until his opponent, or adversary, or antago-  
 nist, had been fully revenged, the injury which he  
 had sustained, the wrong he had suffered. evils,  
 misfortunes daily involved himself, plunged, or  
 drew himself into every day. misconduct, ill beha-  
 viour, reflect, consider, or think, contrition, ser-  
 vious, or penitence, resolutions of amendment suc-  
 ceeded to penitence, when he began to be truly  
 sorry he resolved to mend, or grow better, for a  
 guard upon his words, was careful what he spoke,  
 the love of it became predominant in his mind,  
 the love of truth became his chief delight, or pre-  
 vailed over every other thing. so sacred at length  
 did he hold veracity to be, he had so great a re-  
 spect for truth, that he scrupled even the least  
 jocular violation of it, that he would not, even in  
 joke, tell the least untruth, restored him to the  
 esteem, regained him the affection, confidence  
 of the public, made people in general trust his  
 word, or believe him, peace of his own con-  
 science, restored his mind to tranquility, or made  
 him happy.

# F N O E X

XXIII.  
T R O T H.

**RANK**, dignity. despicable, mean, or unworthy. reported, said. **CYRUS** <sup>VIXX</sup>. exceeded, surpassed. monarch, king. at length, at last. the prophet **Daniel** was consulted, they asked the opinion of the prophet † **Daniel** †. endowed, supplied, or having received. assertion, to what she said. weighty arguments, excellent, and good reasons. convert, dispute, fates, wisdom, strict adherence to truth, always speaking the truth. alienable, constant. led, induced. always intent upon deceiving, have continually a design to deceive. make no scruple to confide in, readily trust, well beloved, covered. 

---

 **CYRUS**, styled **The Great**, founder of the ancient Persian empire. He died 540 years before Christ. **PERSIA** is a kingdom of Asia; **Ispahan** is the capital.

† **Prophet**, one of the sacred writers, to whom God gave the power of telling what was to happen in future.   
 **Daniel** who was saved in the lions den. He was a great scholar.   
 human

# X N O B X.

human frailty, the weakness of human nature. errors, faults. generous acknowledgment, candidly owning. token, sign. attributes, glorious qualities. deviate from it, go from, or do not speak the truth.

mean, or meanly. despicable. highly. RANK. dignity. reported. exceeded. **XXIV.** at length, at last. the

**ON THE IMPROVEMENT OF TIME** proposed to the monarch, king. at length, at last. the

**MUST** not sooner or later submit to his stroke, with unavoidably, or inevitably, one time or other be destroyed. none, no persons are, resist, oppose. cunning, crafty evade, escape. yes. Altho' this great destroyer steals on us, time passes away.

as it were unperceived, almost without our ab-  
solutely, or imperceptibly, roll on, succeed each other. content, satisfy. covetous, sordid fellow,

avaricious, mean man, or a man who was inordi-  
nately greedy, or too eagerly fond of money, portion,

part, or share. **ALFRED** the monarch, king.  
Persia is a kingdom of Asia; Ispahan is

the capital.

**ALFRED**, king of England, began his reign at 22 years of age. He was a great warrior, a soldier; a legislator, i. e. a lawgiver; the patron, i. e. the protector of learning, he being himself an excellent scholar. He was the first king of England

swayed the sceptre of this realm, reigning long-  
 ved in this kingdom. In peculiar, particular, busi-  
 ness, employment, assigned, marked out for, or  
 appointed, allotted, gave, of doings, growing up.  
 TITUS VESPASIANUS \*. EMPEROR of ROME.  
 was surnamed, was called, he had an appellation  
 added to his original name, which was

## XXV.

## INDUSTRY.

LABOUR, work, or exercise. if you do not  
 want it for food, if it be not necessary that you

who put to sea a formidable fleet, of that sort a  
 large company of ships to sea; in a word, he was a  
 most excellent prince. He died, A.D. 80, in the  
 year of our Lord 900, aged 51 years.

TITUS VESPAIANUS, the tenth emperor of  
 Rome, was the son of the good emperor Vespasian.  
 Titus died in the year of our Lord 80, aged 51  
 years.

AN EMPEROR is a monarch of title and dignity  
 superior to a king. Rome is the capital of Italy, founded by Ro-  
 mulus, its first king, 753 years before Christ.

should



# K N D E X

should work for your living. You may for physic,  
it may be necessary for health. perplexed, and a loss,  
or <sup>excess</sup> conceits and guile the mind's <sup>faculties</sup> spoil, or  
make the mind unfit for, or incapable of improve-  
ment abilities, capacity. negligence, being part-  
less, or headless, idleness, idle, or lazy, or slothful.  
an incumbrance, <sup>useless</sup> burthen or burden,  
grievous, or troublesome.

LABOUR, want of which if you do not  
BENEFICENCE.  
want it for food, it is not necessary that you

Beneficence, *doing good.* to relieve, to assist, or to help, or to succour the oppressed, those who are miserable, or poor, or unhappy, or unfortunate. glorious, excellent, or noble, or praise worthy. act, action. one, person. attended, accompanied. heavenly, delightful. beneficent, kind. liberal, generous. prodigious, very great. the world, people, or every body. heap up, amass, or accumulate, or lay up. wealth, riches. consume, spend. chief, principal. end, design, or purpose. I aim at, I have in view. succour, help. acquaint me with, inform me of, or tell me. necessities,

# K N I M X.

*what they stand in need of.* MARCUS AURELIUS\*.  
*relish, enjoy.* shared in, partook of. MARK AN-  
 THONY†. depressed, fallen from glory. ebb, de-  
 cline.

RESPECT

advanced in life, or in years, have a just right to, or

The Manner of bestowing Favour

*ostentation, an ambitious display, or boasting.*  
*ambition, the desire of being, or appearing great.*  
*a bounty, liberality, or generosity.* benefit, kindness,  
 or favour. considerable, great, conferring, giv-  
 ing, or bestowing.

MARCUS AURELIUS, the sixteenth emperor of  
 Rome, acquired the name of philosopher, by his  
 great love of philosophy (which teaches the know-  
 ledge of morality, i. e. the duties we owe to others,  
 and to ourselves; and the works of nature). He  
 was in all things a prince of the greatest moder-  
 ation. He died A. D. 180, aged 58 years.

† MARK ANTHONY, the celebrated, i. e. famous  
 Roman general, and triumvir. A triumvir is a  
 man who is joined with two others in any post or  
 office, or employment. He died 20 years before  
 Christ.

RESPECT

A

# K N I E N

XXVIII.

RESPECT due to the AGED.

RESPECT due to the aged, persons advanced in life, or in years, have a just right to, or demand respect, or deference. **ATHENS** & **Lacedemonian** ambassadors, ambassadors from **Lacedemon**. **AMBASSADORS** †. **LACEDEMON** †. attendants, those who belonged to them. accommodated, gave, or supplied. urbanity, civility, or politeness; expressed, bewell. plaudit, applause.

\* **ATHENS**, a famous city of ancient Greece, now subject to the Turks: its inhabitants excelled in eloquence, — the knowledge of arts, — and politeness of manners.

† **AN AMBASSADOR** is a person sent from one king or state to another, to transact, &c. to do the business of the state or power by which he is sent.

† **LACEDEMON**, called likewise **Sparta**, now called **Mistra**; it is situated in the Morea, and is a city of Greece, in European Turkey: the ancient city was built about 1800 years before Christ.

Athenians,





after something to raise a laugh at another's  
 expence, or to ~~amuse~~ <sup>amuse</sup> ~~after~~, or to endeavour to find  
 out something to ridicule, or laugh at, though it  
 gives pain, or uneasiness to others. any one should  
 be guilty of, any person should make. appear to  
 have, seem, or look as if you had. flagrant, noto-  
 rious, or apparent, or publicly known. pretend ig-  
 norance, seem not to know it. palliate, extenuate,  
 or soften, or make it appear less by favourable repre-  
 sentations.

## XXXI

## OF INQUISITIVENESS.

LET me dissuade you from being in-  
 quisitive, suffer me to shew you how unfit, or  
 improper it is that you should be curious, or apt to  
 pry. be acquainted with, know. leads to, draws  
 us, or occasions. indiscretion, imprudence. errors,  
 faults, shun casting an eye upon it, avoid looking  
 on it. pilfering, stealing.

## XXXII

## Whispering or laughing in Company.

ATTENDING to, listening. others, those,  
 or the persons. politeness, good breeding, prohibit,  
 forbid.



# IX N E D O E M XI

form, or appearance of the elephant occasioned a kind  
of reverential fear, he viewed the Rhinoceros with  
astonishment, he looked at the Rhinoceros with  
surprize. withdrawn, taken. contemplating, con-  
sidering, or looking at. admiration, wonder. glossy,  
shining. streaks, stripes. symmetry, proportion.  
placid, gentle, or mild. keeper, the man who took  
care of the beasts. meant, designed, or intended to  
contrast beauty with deformity, to shew beauty to  
an advantage, by placing it so near to ugliness. be-  
ware; take care, or take heed. captivated, charmed.  
external appearance, outward shew. TIGER †.  
savage, untamed, or cruel. terrify, frighten. do-  
cile, gentle. benefit, service, or use. travels, roams  
over, or crosses. deserts, uninhabited places. ARA-  
BIA †. pasture, food for cattle. sustenance, food,  
or nourishment. manufactured, is worked, or made.  
deemed, judged, or thought. valued, esteemed.  
Arabs, the inhabitants of Arabia. the CAMEL †.  
The RHINOCEROS is a very large beast in the  
East Indies, armed with a horn in its front.  
† A TIGER is a very fierce beast of the Leonine  
of the Lion kind.  
† ARABIA is a country of very great extent in  
Asia.  
The CAMEL is very common in Arabia, and

# I N D E X

associated with, accompanied with, or united to.  
 preclude, shut out, or hinder, or prevent.

## XXXIV.

**The Assembly of the Birds.**

**ANCIENT** days, formerly, or some, or in  
 former times, contention, dispute, peculiar, par-  
 ticular. Strongest title to happiness, to greatest  
 claim to happiness, or deserved most to be happy.  
 to refer the decision of the debate to the  
 eagle, that the eagle should determine the contest, or  
 dispute. **Eagle** appointed, fixed, meeting,  
 assembling, to give in their several pleas, to speak,  
 or plead for themselves. so nearly resembling

the neighbouring countries. One sort is large, and  
 can carry burdens of a thousand pounds weight;  
 they have one bunch upon their backs: another  
 sort have two bunches upon their backs, fit for  
 men to ride on: a third is smaller, called Drom-  
 edaries, because of their swiftness. Camels will  
 continue ten days without drinking.

The **Osprey** is a bird of prey, and said to be  
 extremely sharp-sighted.

human



# K N I G H T.

human speech, being so much like that of man, or being so like the human voice, enabled her to converse, made her capable of talking. have its just weight with, influence, or raise her in the opinion of. engage, induce. grant a decree, determine. plea, argument. dwell, lived, adorned, ornamented. fare so sumptuously, are fed so splendidly, or so magnificently. meagre, poor, or thin, or hungry. exert, raise. it is to this wanted imitation of the human voice, that you owe your confinement, the very thing that you brag, or boast of, your being able to imitate the human voice, is the cause of your being confined. your dependance upon the will, and of your being obliged to depend, or rely, or trust to the inclinations. tricked, dressed, or decorated, or adorned. gay, fine, or gaudy. muster, get, or assemble. on the credit of, depending, or relying on, or trusting to. pleaded, alleged, or alluded. His beauty as a title to the preference in dispute, that he had a right to be preferred on account of his beauty. to give, to strip. counterfeit, impostor. plumes, feathers. abashed, ashamed. sunk, sneaked, or run-away. nature, natural, or original. he displayed before the sun his gorgeous tail, he spread his fine tail, which glittered in various, or in different colours, before the sun. quindly, disdaine. SAPHIRE.

SAPPHIRE \*glitters, shiner thus, viz. this male  
 in. is gaudy brightness strikes the eye from  
 a plumage varied with a thousand glowing co-  
 lours, my beautiful and many coloured feathers ap-  
 pear with all the lustre, or brightness of the most  
 precious stones. NIGHTINGALE to charm forth  
 his melodious lays, to sing, expanded, strained and  
 excelled, surpassed, as softer feathered, sweeter was  
 than known, or homely bird, as the nightingale,  
 contended for preference, the preference for which  
 every bird was disputing, contented, raised, was so lost  
 with the conceit of his own melody, thought so  
 much of the sweetness of his own singing. He was so  
 frustrated, defeated, and disappointed, liable, subject  
 to plain, dear, or evident emulation, (joy, or  
 triumph) expressed, showed, imagined victory,  
 supposed conquest, dejected, cast down, or dejected  
 which makes use of the reasons which

The SAPPHIRE is a precious stone of a bright  
 blue colour.

The NIGHTINGALE is a small bird that sings  
 in the night, with remarkable melody, &c. Sweet-  
 ness. Its note is said to surpass that of all other birds.

This bird is sometimes, particularly in poetry, called  
 likewise Philomel, or Philomela.

The HAWK is a bird of prey; it is a fly,  
 in its attempts of catching other birds. Owl

# IX NE DE EN XI

Our Mr. W. Hobart, without contest, and  
 disputable, without dispute, the justice of his  
 claim should be allowed, that he was a gentleman  
 that he had, or ought to have, a right to be heard  
 before any other bird, advantage, first, ap-  
 pear to the whole assembly for their decision in  
 this point, submit to the opinion of all the birds which  
 ever assembled, superiority as to wisdom, his be-  
 ing much wiser than any other bird by an affected  
 solemnity in his looks, by his assuming, or putting  
 on a remarkable gravity, and by frequent decla-  
 rations of his own, and by his often saying himself  
 ever, *all days*, or *at all times*, the object of con-  
 tempt, contemned by, counterfeited, deceived, or  
 false, humned, avoided, scorned, reviled, or de-  
 spised, that happiness ought to be his own pe-  
 culiar lot, that he deserved to be particularly happy,  
 the arguments made use of, the reasons which  
 they gave, or assigned, hard by, very near to this  
 place. red-breast, robin red-breast. since she did  
 not obey our general summons, as she did not  
 come at the time of your being all called together,  
 The OWL is a bird that flies about in the  
 night, and catches mice.  
 The HAWK is a bird of prey; it is a  
 disagreeable noise which the  
 Owl makes.

or

or at the general call of authority, is plain, it is evident, she had no ambition for a public preference, that she was not ambitious of, or desirous of being publicly preferred, who only, yet, for a particular, for his guide, to show him where she was, she went, hovering over her, best, taking care of her young, or little ones. assent, agree, decree, determination. integrity of heart, goodness, or honesty, or purity of manners. diffuse, spread. diffuse it to all around you, make every body happy about you, as the ancient Persian Empire. He was slain by his own general, 330 years before Christ.

## XXXV.

† CAIUS JULIUS CÆSAR, the illustrious Roman general and historian. He was murdered in the 50th year of his age, 3 years before Christ.

## GREATNESS OF SOUL.

† POMPEY THE GREAT, was the renowned rival of CÆSAR. I N order to be a perfectly virtuous man, justice alone is not sufficient, being just or honest, is not sufficient, without other virtues, or to form the character of a truly good man.

imply, mean. ALEXANDER THE GREAT

it is supposed this decisive battle was fought; and hence it is called, the battle of Panathia.

\* ALEXANDER THE GREAT was King of Macedonia, and founder of the Macedonian empire. He was killed the CONQUEROR OF THE WORLD, because of his great and extensive conquests. He died 323 years before the birth of Christ, aged 32 years. Macedonia is a province of European Turkey.



# IX N E D E N X

DARIUS. <sup>to be victorious, to conquer, extort,</sup>  
 forces, Julius Cæsar <sup>conquered, conquered,</sup>  
 on <sup>or overcome.</sup> <sup>Pompey</sup> the battle of PHAR-  
 SALIA, <sup>slain, slain,</sup> <sup>according to the laws.</sup> restored  
 them to, <sup>gave them back</sup> CICERO. <sup>orations,</sup>  
<sup>speeches, conduct, exhibition, or manner of</sup>  
<sup>ing, or doing, or acting, or</sup>  
<sup>of his young, or little ones, or</sup>  
<sup>of his young, or little ones, or</sup>

Darius Codomannus was the last king of  
 the ancient Persian Empire. He was slain by Bessus,  
 his own general, 330 years before Christ.

† CAIUS JULIUS CÆSAR, the illustrious Roman  
 general and historian. He was murdered in the  
 56th year of his age, 43 years before Christ.

† POMPEY THE GREAT, was the renowned rival  
 of Julius Cæsar: after the battle of Pharsalia he  
 fled to Egypt by sea: he was basely assassinated 48  
 years before Christ.

Pharsalus, a town of Thessaly, anciently  
 situated in European Turkey, in the plains of which  
 it is supposed this decisive battle was fought: and  
 hence it is called, the battle of Pharsalia.

† MARCUS TULLIUS CICERO, the celebrated  
 Roman orator: he was assassinated, i. e. murdered  
 by violence, in the 63d year of his age, by order  
 of Marc Anthony, against whom he had made se-  
 veral famous, but severe orations.

VIRTUE.

## XXXVI

## VIRTUE.

**FORCES** her way, is *dissembled*. *thines*,  
*is admired*, *obscurity*, *privacy*. **NUMA POM-**  
**PILIUS**\*, *probity*, *honesty*, or *sincerity*. *sweets*,  
*comforts*, *solitude*, *retirement*, it was unanimously  
 agreed, all the people with one consent determined.  
 dispatched, sent. to notify to him his election, to  
 let him know that he would be chosen. *dazzled*,  
*overpowered*, or *overjoyed*. *elevation*, *dignity*.

## XXXVIII.

## ADVICE to a DAUGHTER.

**LET** truth ever dwell upon your tongue,  
 in all occasions speak the truth. scorn to flatter any  
 one, do not be so mean as to flatter any person. de-  
 spise, *contemn*, or *hold in contempt*. the person who  
 would practise so base an art upon yourself.

---

\* **NUMA POMPELIUS**, the second king of the  
 Romans. He succeeded Romulus, and died 672  
 years before Christ.

# I N D E X.

any one who attempts to flatter you, or to praise you when you do not deserve it. Be honestly open in every part of your behaviour and conversation, always be candid, or open, or ingenuous in every thing that you say or do. all, every body. with whom you have any intercourse, with whom you have to do, or are concerned. down to the meanest station, those in the lowest situation of life. have a right to, demand, or have reason to expect, a superiority of rank or fortune, the being born the child of a noble, or great family, and the having of a considerable fortune, or being richer. is no licence for a proud supercilious behaviour, cannot give you the power of behaving proudly, and haughtily, or contemptuously. the disadvantages of a dependant state, the inconveniences of living in subjection, or of being in the power of another person. are alone sufficient to labour under, are of themselves uncomfortable enough. deportment, carriage, or behaviour the unwarrantable exercise of a capricious temper, the unjustifiable exercise of a whimsical humour, or by being frequently out of humour at trifles. unerring, never failing, or certain. this will certainly lead to an impartial judgment, by this means you will consider your conduct, or behaviour to others fairly, or impartially, or without partiality. comprehends, contains,

or comprises, or includes: relative, belonging. to  
society, the community, or our fellow-creatures.

XXXVII

# GRANT TOWN

JOINED, united, testifying, proving, or  
publicly declaring. PYRRHUS\*. ALEXANDER†.

proconsul, a sort of governor. AFRICA §.  
Numidia ||. barren sands, bare sands, or

• **Pyrrhus** was King of Epirus, or Canina, a province of European Turkey. He was a renowned conqueror, and an able politician: he was killed by a tile which was flung upon his head by a woman, with whose son he was fighting, 272 years before Christ.

†ALEXANDER THE GREAT, see the Note under  
No. xxxv.

§ AFRICA, one of the four quarters of the world.

**NUMIDIA**, the ancient name of Biledulgerid, one of the divisions of Africa.



IX NE DI EN XI

sands, where nothing would grow. cave, a hollow, or a den. huge, extremely large. made towards him, went to him. gave himself up for dead, supposed that he should be devoured by the lion. thorn, a prickly that grows on the bushes. anguish, pain. good office, kindness, or service. fawn, a young deer, or stag. went off, set out. in pursuit of his prey, in order to hunt for some more food, sodden, boiled, or dressed. subsisted, lived. supplied, provided. catering, providing food. assiduity, diligence. at length, at last. savage society, living amongst wild beasts. effects, consequences. displeasure, anger. surrendering himself, giving himself up. the AMPHITHEATRE \*. area, midst, or open space. spectators, beholders, or lookers-on. antagonist, enemy, or opponent. he advanced with great rage towards the man, he came towards the man with great fury. wistfully, attentively, or earnestly. to care, to fondle, or to make much of. after a short pause, very soon. discovered, perceived. his Numidian friend, the lion of Numidia renewed, began again. their mutual congratulations, the joy of the man and

---

\* An AMPHITHEATRE is a round building made for the purpose of exhibiting public shows, with rows of seats one above another.

of the lion, civilities, kindnesses, historian, writer  
of history, of undoubted veracity, who may be be-  
lieved, or whose accounts are always thought to be  
true, who was the man's host, who entertained  
the man, who was the lion's physician, who  
cured the sick lion.

XXXIX.

MANNERS.

MANNERS, politeness, or good breeding.  
adorn, embellish, or ornament. smooth its way  
through the world, make those who possess it agree-  
able. intrinsic, real.

XL.

Fable of the Two Diamonds.

A curious casket open flew,

A finely wrought box of curiosities flew open.

And gave its treasures to my view.

and offered, or presented to my sight the treasures it

# IX. N. D. E. XI.

Here butterflies, a beauteous band,

The plumage of their wings expand;

*In one place was a beautiful collection of butterflies, with their fine wings expanded, or spread out.*

Here shells were rang'd in ample store,

Ransack'd from every sea and shore ;

*A great variety of shells, which had been taken from different sea coasts, were placed in order in another division.*

There corals, crystals, spars, and ore,

*A third contained coral \*, crystal †, spar ‡, and ore §.*

\* CORAL is a plant without leaves, that grows in the water ; it becomes hard, and is of a stony nature after it is taken out and dried.

† CRYSTAL is a hard, pellucid, *i. e.* transparent stone, which looks like ice, or the clearest sort of glass.

‡ SPAR is a shining stony mixed substance, compounded of earth and metal : it is found frequently in caves, in the clefts of rocks, &c.

§ ORE, metal, natural as it comes out of the mine, or earth.

# X N D E X

A cell distinguish'd from the rest,

Two diamonds of rare worth possest.

*In a hollow, which was different from any of the other divisions, were two very valuable diamonds;*

One cut with care, and polish'd fine,

*One of the diamonds had been carefully cut, in order to display its lustre, and finely polished, or brightened.*

The other rough from Nature's mine.

*The other was left unpolished and rough when dug out of the earth.*

The unwrought stone in language clear,

Thus seem'd to say in fancy's ear :

*The rough diamond, in a plain and simple manner, seemed as if she said,*

Ah ! sister gem, amaz'd I see

The diff'rence now 'twixt you and me.

*I am surpriz'd to see, as we are jewels alike, the difference that there now is between you and me.*

Time was, when far remov'd from day,

Deep in Golconda's mine we lay,

In



# I N D E X.

In equal rudeness hide by sides  
Unknown to fame, unseen by pride, T

*There was a time, when we, equally rough, in ob-  
scurity lay concealed together in the mines \* of Gal-  
conda †.*

But now, and truth must own it due,

All admiration falls on you.

But at present, and it is truly just or right, that it  
should be so, you are very much admired, and I still  
remain unregarded.

Whiff you in every change of light

Refulgent flash upon the sight,

What eye but joys to meet your rays !

What tongue but wantons in your praise ?

You, in every different light that you appear in,  
glitter, and dazzle so amazingly the sight, that no  
one can look at you without being delighted, and com-  
mending you.

---

\* **MINE**, a cavern, or hollow place in the earth,  
which contains metals ; and minerals or fossils :  
by **MINERALS** or **FOSSILS**, is meant, whatever is  
dug out of the earth, as precious stones, &c.

† **GOLCONDA**, a province of the hither India,  
famous for the number of its diamond-mine.

# I N D E X.

The polish'd diamond, void of pride,  
In modest accents thus replied:  
The polish'd jewel, without any pride, answered  
submissively, *or in the most humble and unaffected*  
manner :

The bright perfections which you see,  
Are native, both to you and me:

The *baubles*, or embellishments that you discover, are  
natural alike to you and to me.

Nature to both alike was kind,  
And both for equal ends design'd :

By nature we are alike, and both equally capable of  
the same improvements.

But know, though Nature forms with ease,  
Its art must give the power to please.

But observe, that although we are formed without  
difficulty in the mine, by the power of Nature, we  
do not please in that rough state, but must be assisted  
by that art which gives us the power of pleasing.

The artist with assiduous care,  
Proportion'd fine, and polish'd fair,  
Call'd into life each brilliant hue,  
And wak'd the lightning that you view.

The workman's skill gave me this advantage, for  
by a just proportion, and lively, or beautiful polish,

was made to shine in the most proper manner, *or* to be  
seen in the most proper manner.

# X I N D E X.

*he has brought forth my hidden perfections: so that in every change of light I display new lustre.*

*But oh! had chance withheld his skill,*

*I had remain'd unnotic'd still:*

*But if this care and attention had not been paid me,  
I should have remained unworthy of notice.*

*The time may come, when you shall shine  
With lustre far surpassing mine.*

*A time may come when you shall be much more brilliant and beautiful than I am at present.*

## M O R A L.

*Reflection on the instruction that may be drawn from this fable.*

*My lovely friend, you here may find*

*An emblem of the human mind.*

*You may, my amiable friend, in the fable of the two diamonds, discover a picture of the human mind.*

*Uneducated, Nature's child*

*Is ignorant, and rude, and wild;*

*A child, without instruction or education, is ignorant, and very little above the brute creation.*

*To reason's pow'r has small pretence,*

*Ideas none, but those of sense.*

*It has scarce any ideas, and knows not how to make use of the noblest prerogative, or right of human*

# I N D E X.

*nature, the power of reasoning, or can scarcely be called a rational creature, or a creature capable of reflection.*

But education, heavenly art,  
Does ev'ry needful aid impart,  
And with a gentle power controul  
Each wayward passion of the soul

*But by the assistance of a good education, the passions are directed to the best purposes.*

It gives the virtues, gives them grace,  
Adds beauties to the fairest face;  
It gives a thousand charms to shine,  
And makes the human soul divine.

*Virtuous dispositions are implanted and rendered ornamental, as well as useful. The beauty of the body is increased by the additional beauties of a well-informed mind. — In short, by the advantages which the good derive from a virtuous education, the human soul becomes almost divine.*

SHORT

M D C C L X X V I I I

Price Two Shillings.



## SHORT QUESTIONS

MISCELLANEOUS, BIOGRAPHICAL, and  
GEOGRAPHICAL, referring to the Notes  
in the Index.

### MISCELLANEOUS QUESTIONS:

more than one word or phrase is given for  
i. e. such as refer to Notes of various Kinds.

N. B. The Numbers refer to the Figures in  
the Index.

**W**HAT do you mean by a Nest? i.

What is Moss? ii.

Where does it grow chiefly? iii.

What sort of an animal is a WOLF? iv.

What does Nod signify? v.

What is a vagabond? vi.

What kind of a beast is a LEOPARD? vii.

What do you mean by a beast of prey? viii.

What kind of animal is a Fox? ix.

What are Foxes remarkable for? x.

Where do they chiefly dwell? xi.

On what do they live? xii.

What is a FOREST? xiii.

What is a SERPENT? xiv.

What sort of bird is a DOVE? xv.

What is an ANT? xvi.

What do you mean by an INSECT? xvii.

What sort of bird is a RAVEN? xviii.

What

What kind of beast is the **LEON**? What is CORAL? xlv.  
 What do you mean by magnanimous? Of what nature is CORAL? xlv.  
 What are **QUADRUPEDS**? What kind of stone is CORAL? xlv.  
 What kind of bird is the **PEACOCK**? What do you mean by CORAL? xlv.  
 What is a **FARM**? What is SPARK? xlv.  
 What do you mean by husbandry? What is meant by CORAL? xlv.  
 What do you mean by a **PROPHET**? What is a Mine? xlv.  
 What is an **AMBASSADOR**? What do you mean by CORAL? xlv.  
 What kind of beast is the **ELEPHANT**? What is a Mine? xlv.  
 What accounts are given of it? What is a Mine? xlv.  
 On what does it feed? What is a Mine? xlv.  
 Is this animal of a fierce nature? What is a Mine? xlv.  
 Is there any thing remarkable in the form  
 of the **Elephant**? Who was ADAM? xlv.  
 Of what nature are its teeth? Who was EVE? xlv.  
 What kind of beast is the **RHINOCEROS**? Who was ABEL? xlv.  
 What kind of beast is the **TIGER**? Who was POTIPHAR? xlv.  
 What kind of animal is the **CAMEL**? Who was PHARAOH? xlv.  
 How many sorts are there? Who was SOCRATES? xlv.  
 What are the smaller kind called? By whom was he put to death? xlv.  
 On what account are they called **DROMEDARIES**? What did the Athenians say of him? xlv.  
 What kind of bird is the **EAGLE**? What do you mean by a SAPHIRE? xlv.  
 What is a **SAPPHIRE**? What age was he when he was put to death? xlv.  
 Of what colour is the **Sapphire**? At what age was he put to death? xlv.  
 What sort of bird is the **NIGHTINGALE**? Who was LUCAS? xlv.  
 What is this bird called by the poets? What was he called by the Athenians? xlv.  
 What kind of bird is the **HAWK**? At what age was he put to death? xlv.  
 What sort of bird is the **OWL**? In what year did he die? xlv.  
 What do you mean by whoot noth?

What is an **AMPHITHEATRE**? What sort of bird is the OWL? xlv.  
 What

What is CORAL?  
 Of what nature is coral?  
 What kind of stone is CRYSTAL?  
 What do you mean by pellucid?  
 What is SPAR?  
 What is meant by ORE?  
 What is a MINE?  
 What do you mean by MINERALS, or Fossils?

**BIOGRAPHICAL QUESTIONS,**

i. e. such as relate to the lives or actions of particular persons.

Who was ADAM?  
 Who was EVE?  
 Who was CAIN?  
 Who was ABEL?  
 Who was POTIPHAR?  
 Who was PHARAOH?  
 Who was SOCRATES?  
 How did he die?  
 By whom was he put to death?  
 Why did the Athenians put him to death?  
 What do you mean by atheism?  
 What age was he when he was put to death?  
 At what time was it?  
 Who was LOUIS XIV.?  
 What was he surnamed?  
 At what age did he begin his reign?  
 In what year did he die?

- How old was he when he died?
- Who was HORACE?
- What did he write?
- What are LYRIC poems?
- What do you mean by a LYRE?
- What are SATIRES?
- At what period of time did HORACE die?
- What does B. C. stand for?
- What age was he when he died?
- Who was CYRUS THE GREAT?
- What empire did he found?
- When did he die?
- Who was DANIEL?
- Of what place was ALFRED king?
- How old was he when he began to reign?
- What was his character?
- What is a warrior?
- What is a legislator?
- What do you mean by the patron of learning?
- Was he not remarkable for putting to sea a formidable fleet?
- What do you understand by that?
- When did he die?
- At what age?
- Who was the tenth Emperor of Rome?
- Whose son was he?
- What is an EMPEROR?
- In what year did he die?
- At what age?
- Who was the sixteenth Emperor of Rome?



What name did he acquire?

By what means did he acquire the name of philosopher?

What do you mean by philosophy?

What is morality?

What kind of prince was he?

When did he die?

At what age?

Who was MARK ANTHONY?

What do you mean by a triumvir?

When did MARK ANTHONY die?

Who was ALEXANDER THE GREAT?

Of what place was he king?

What empire did he found or establish?

What epithet or name had he besides that of

Alexander the Great?

Why was he called the CONQUEROR OF THE

WORLD?

When did he die?

At what age?

Who was DARIUS?

What other name had he?

How did he die?

By whom was he slain?

When did his death happen?

Who was CAIUS JULIUS CÆSAR?

Was he famous as a general only?

What was the cause of his death?

At what time of his life did it happen?

How

How many years was it before the birth of  
 Christ?  
 Who was POMPEY?  
 How was he surnamed?  
 By whom was he defeated?  
 Where?  
 Where did he go afterwards?  
 How did he go?  
 How did he die?  
 At what time?  
 Who was MARCUS TULLIUS CICERO?  
 What was the cause of his death?  
 How old was he?  
 By whose order was he assassinated?  
 What is supposed to be the occasion of his  
 being murdered?  
 Who was NUMA POMPILIUS?  
 Whom did he succeed?  
 When did he die?  
 Who was PYRRHUS?  
 Of what place was he king?  
 For what was he remarkable?  
 How did he die?  
 At what time?

How many years was it before the birth of

**GEOGRAPHICAL QUESTIONS;**

or such as belong to the names of situations of places or countries.

Where is EGYPT?

Where is GOSHEN?

Where is SPAIN?

Where is PERSIA?

What is the capital of Persia?

Where is ROME?

By whom was it founded?

At what time?

Where is ATHENS?

To whom is it subject?

For what were the Athenians famous?

Where was LACEDEMON?

Had not that place likewise another name?

What is it now called?

Where is it situated?

When was the ancient city of SPARTA

built?

Where is MANCHESTER?

How is LANCASTRE situated?

Where is ARABIA?

Where is MACEDONIA?

Where was PHARSALUS?

What is there remarkable concerning it?

Why

Why is this battle called the battle of  
Pharfalia?

By whom was the battle fought?

Where is Epirus? — — — xxxviii.

In what quarter of the globe is it?

What is the other name for Epirus?

Where is AFRICA?

Where is NUMIDIA?

Is this the ancient or the present name of  
the country?

What is it now called?

Where is GOLCONDA? — — — xl.

